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KALYANI, DISTRICT – NADIA, WEST BENGAL, INDIA

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Editorial Note

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The age we live in is the age of speed and information. In tune with the spirit of the modern era, '**EDULIGHT**' has been increasing its volume in terms of knowledge production. EDULIGHT is an attempt to replicate research in the areas of Literature, Education, Social Science, Commerce, Life Science, Physical Science, ICT and Management, Law and to encourage both the students, researchers and the concerned teachers in research. Thus, this journal has been playing its function as a vehicle for disseminating research papers, innovative articles, case studies etc. in all subject areas by the academicians, research scholars, resource persons and practitioners with substantial experience and expertise in their own respective fields. This issue contains scholarly conceptual articles and research papers on various aspects of Bengali and English literature, Education, Physics, Law, Philosophy, History, Geography, Political Science, Management, Business Administration, Commerce etc. In order to keep the length of the issue within capacity, it has been necessary to be very selective in the incorporation of articles.

The ideas expressed in the journal are of the authors. The Editorial Board of EDULIGHT holds no responsibility in this regard. The Executive Editor conveys thanks to the members of the Editorial Board, Advisory Board and Peer Reviewers who have extended their co-operation in bringing out the Vol. 4, Issue 8, November 2015 of the journal and also is grateful to all contributors.

Suggestions for further improvement of the journal will be thankfully received. We look forward to your reply in the form of suggestions, views and articles for the next issue in May, 2016.

With thanks,

Kalyani, West Bengal
30th November, 2015



Editor, EDULIGHT Journal

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- The article should have author's name, single designation & affiliation and email address.
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Essence of Intellectual Capital - A Critical Factor for Future Value of an Organization**Wendrila Biswas**

Assistant Professor, School of Management & Social Science, Haldia Institute of Technology, Haldia, West Bengal, India, E-mail: wendrila@rediffmail.com

ABSTRACT

With the shift from production based economics to knowledge based economics, there aroused the importance of intellectual capital which has an immense importance and value for organizations than physical assets. Talking whenever about business, the role of intangible assets in an organization has always topped the chart of discussion but its relevance has acquired a tremendous gravity in today's global business phenomena. From the perception of the value creation process in an organization, Intellectual Capital has been a buzz word and it is a high time to refocus attention to intellectual capital which are the 'sophisticated drivers for corporate performance'. The paper tries to throw light on the relevance of intellectual capital in the current economic business environment and tries to underscore the contribution of intellectual capital to a company's bottom line and help in achieving sustainable competitive advantage and growth.

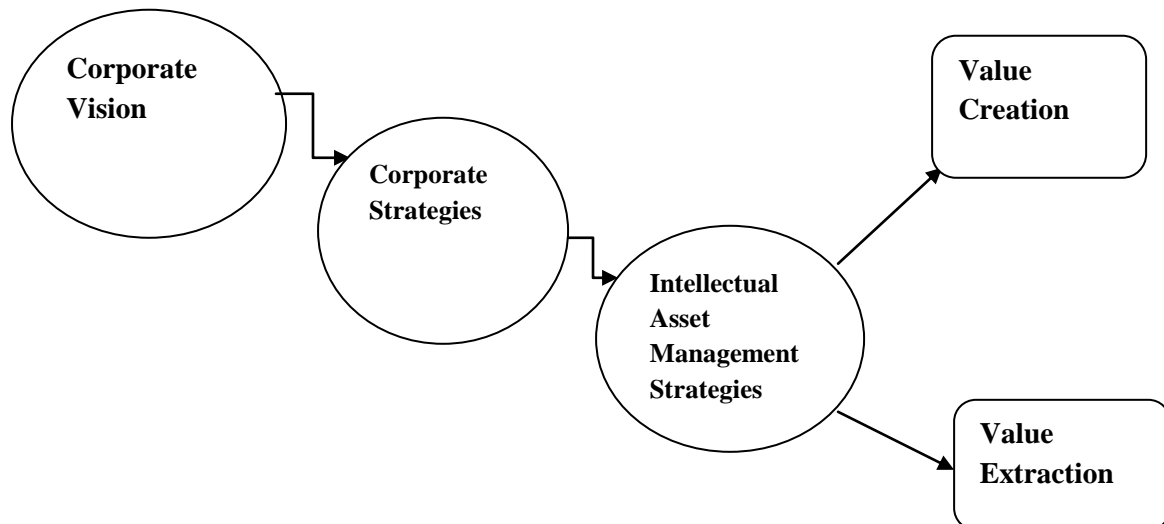
Key Words: Intellectual Capital, Sustainable Competitive Advantage, Value Creation

Introduction

The business world today is characterized by globalization of economic activity, sophisticated and demanding consumers, advancement of e-commerce, enhancement of productivity and quality of products and services. Subsequently the perception of corporate value creation process has undergone a substantial change. Today corporate houses give much thrust on the intangible assets of an organization. These assets constitute one of the most important drivers of organization's value creation process. Intellectual capital as a type of intangible asset is one of such driver which shows us a new outlook on intangibles in the business milieu. Intellectual capital is the most differentiating factor in the business firm which prominently positions a firm on high note in the long run. Intellectual capital can be described as knowledge that can be converted into value. Knowledge is considered as a significant corporate asset. It is the most important element that drives the productive resources and value to the business structure. Today, the global economy is shifting to knowledge economy, in which intellectual capital is a key strategic resource in the competitive edge of business. That is why the knowledge workers with competitive knowledge are stolen away by competitors. Thus with the development of economy and enrichment of global business scenario intangible assets are playing a dominant role. Here the importance of observable intellectual capital comes into scene in the business firm that helps to execute their strategies to achieve better performance. Intellectual capital in short refers to composition of all such assets that are created by the organization out of the significant contributions made by their human assets (*Manjunath, K.R, 2012*). As the business world is becoming more complex and competitive, challenge of sustainability is becoming more and more crucial.

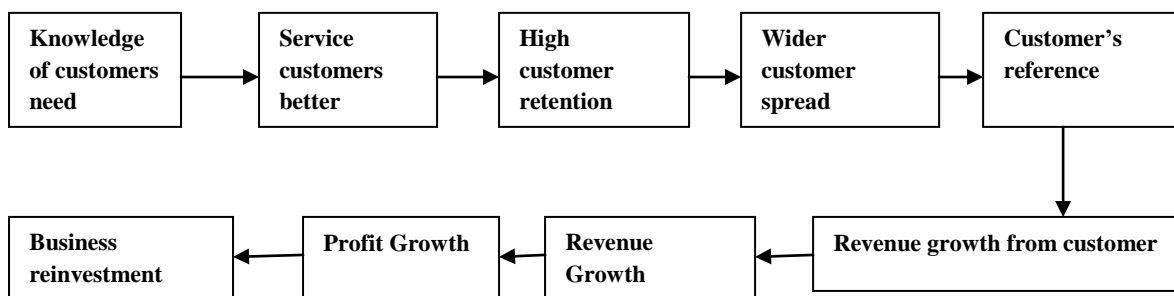
Intellectual capital and growth of the companies

Many authors have recognized that economic wealth comes from knowledge assets or intellectual capital and its practical application. It is the source of innovation and economic benefit – the precursor for the growth of financial capital of organization. Given the limited resources, firms today put more thrust on creation of intellectual capital and prioritize this dimension which shows their pragmatic market performance. It is quite often noticed that when an organizations enters into the sequence of progressive stages, intellectual capital plays a pivotal role in accepting new challenges and making developmental changes and promoting growth of the organization.



Source: Harrison S. & Sullivan, P., (2000), 'Profiting from Intellectual Capital – learning from leading companies', Journal of Intellectual Capital, Vol. 1, No.1, pp - 37.

There are many factors which combine to increase the market value of an organization. Some of the factors are closely related to intellectual capital. As for financial factors, investments are made in human capital and make them more capable to develop better structural capital for an organization. Together, human capital and structural capital create 'productive external capital' through better product and services. The intellectual capital factor thereafter combines to create a good financial performance. Granules India Limited has given a detailed flow chart to show how customers capital.



Source: Granules India Limited, Annual Report, 2012

Intellectual capital and competitive advantage

Intellectual capital is an imperative resource for creating wealth and the competitive advantage of the firm. Competitive success of a strategy depends to a large extent on the firm's invisible assets. Strategic role of corporate reputation in gaining competitive advantage depends on a large scale on the intellectual capital of a firm. Therefore, now it has become very essential to measure intellectual capital as it help a firm formulate its business strategy, lead to development of key performance indicators which would actually help the firm evaluate their strategy. Evaluating mergers and acquisition also depend to a great extent on the measurement of intellectual capital. Finally it would also help to communicate the stakeholders about what intellectual property the organization actually hold. Prusak (1996) appropriately said, *'The only thing that gives an organization a competitive edge....is what it knows, how it uses what it knows, and how fast it can know something new.'* It is quite obvious to extract profit from technological innovation. But it is equally important for the organization to focus on extraction of value from the innovations of the intangible assets of the

organization from a business perspective. Company's intellectual capital – in other words- its employees have much to do with its profitability and success. Harrison and Sullivan, in their article '*Profiting from Intellectual Capital- learning from leading companies*' showed how a firm derives value from their intellectual assets and thereby stand ahead in competitive advantage against others. They highlighted the following diversity in the kinds of values that they obtain from their intellectual capital.

1) Profit Generation

Income from products and services through:

- Sale
- Licensing royalties
- Joint venture income
- Strategic alliance income

2) Strategic Positioning

- Market share
- Leadership
- Standard setting

3) Acquiring innovation of others

- Creative mind
- New ideas

4) Improved productivity

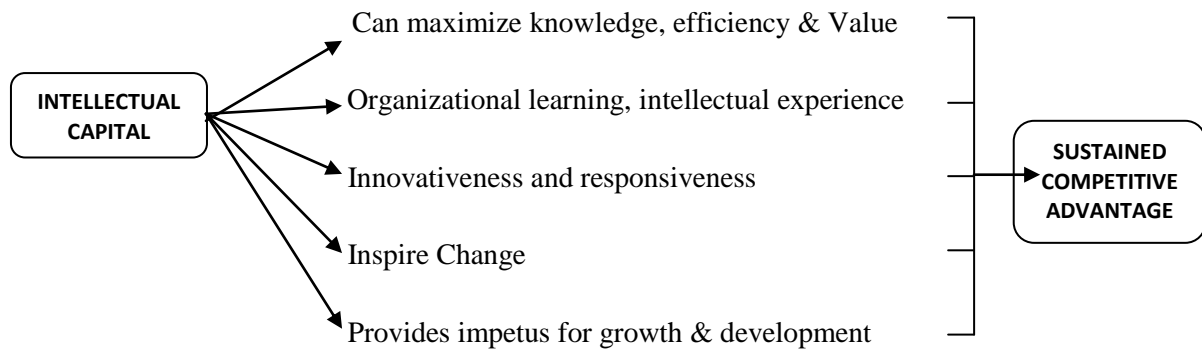
- Learning new skills
- Becoming efficient

5) Customer Loyalty

- Understanding the needs of customer and thereby delivering in time service

Source: Sullivan, P.H. (1999), *Profiting from intellectual capital. Journal of Knowledge Management*, 3(2): 132-142

That is why intellectual capital have been well defined as 'the knowledge that can be converted into future profit and resources such as ideas, inventions, technologies, design, processes and informatics programs' (Sullivan, 1999). It is to remember that talent constitutes one of the most important pillars for growth of organization today as human talent is an important factor for inspiring changes. Human talent has an underpinning power of sustainable competitive advantage of a company and has a strategic role in building a productive business.

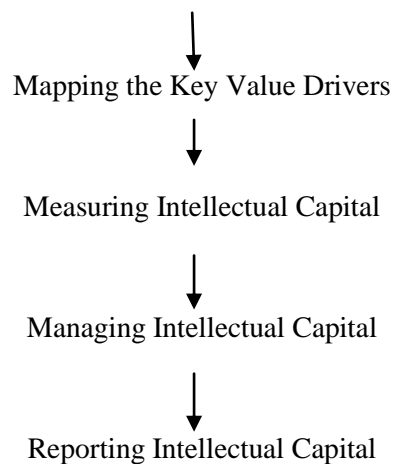


Source: Author

Intellectual Capital – Impacting future value and Managing Intellectual Capital

The word competitive advantage has undergone a profound transformation to sustainable competitive advantage and to preserve this sustainability investing in physical assets solely no longer is in scenario. But it is by investing in and managing intellectual capital that creates a deep impact in the future value of the organization. The Society of Management Accountants of Canada, the American institute of Certified Public Accountants and the Chartered Institute of Management Accountants have clearly mentioned five unique steps to successful intellectual capital for future value of the organization.

Identifying your Intellectual Capital



It is very important to manage intellectual capital in an organization and manage its risk. The following points should be highlighted while managing intellectual capital:

Informing Decision Making

- Name the meeting approval
- Use the value creation map to guide the meeting structure and agenda
- Use the key performance questions to guide and focus the discussions
- Use performance indicator to facilitate finding answers
- Create an atmosphere of purpose, trust and respect

Source: Marr, B., Management Accounting Guideline, 'Impacting Future value: How to manage your Intellectual Capital'.

Conclusion

Today Intellectual Capital has moved from the periphery to pivotal position of any business field. Intellectual capital is not only an essential factor for organizational success but also helps to accomplish their strategic objective. But this important value driver needs to be managed well in order to reap the business benefits from it and improve company's value to its shareholders and stakeholders. Accumulation of intellectual capital as well as managing them is a continuous process. If it is well managed then the organizational performance becomes much more pragmatic and worthy. Thus it is quite clear that a firm's intangible asset, its intellectual capital is often a major determinant of the corporations' profit.

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Selfies and Social Identity

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ABSTRACT

The 21st century has witnessed tremendous advancement in technology. It has affected every corner of lives, including our perceptions about others and vice-versa. Social networking sites have broken physical barriers, giving relationships a new dimension. Self-portraits or selfies taken on smart phones are now instantaneously shared with others online. Such images constantly built and rebuilt “social self”; affecting both photographer and audience. These selfies reveal a new behavior that can be understood through the work of sociologists. Based on case study method, the study seeks to understand why capturing and sharing self images have been a sensation, the meaning that the images convey to others and the self that is built and re-built in the “virtual presence” of others.

Introduction

Taking photos is one of the many interests that attract individuals; and apparently it may seem to be a matter that is of personal choice and a pursuit not to be given enough concern of. Yet, with the advent of smart phones and webcams, the idea of photography is redefined. Photography is now more easily accessible for layman, as cheaper camera mobile phones are readily available, making self clicks to be produced instantaneously. Besides, the popularity of SNS (social networking sites) have made the pursuit of self photos to reach others within a matter of seconds, to make others notice of an individual's state of mind, his or her whereabouts and a lot of other information.

Self images or selfies taken on smart phones and sharing with others online is a matter that attracts social scientists. Visual sociology, or the use of photographs to portray, describe, or analyse social phenomena enables social definitions to be seen even more from the point of view from the subject (Harper, 1988). Such images built and rebuilt social self, affecting both photographer and audience. While some commentators have regarded selfie as an act of narcissism and objectification, others have observed it as an attempt to promote ones desired identity (Kaufman, 2013). The social self that is represented or formed is perhaps best understood in the arguments put forth by Symbolic Interactionism. Based on case study method, the research seeks to understand why capturing and sharing self images have been a sensation, the meaning the images convey to others, and the self that is built and rebuilt in the ‘virtual presence’ of others.

Review of Literature

Photography and Sociology had its beginnings during the same decades in Europe, and were products of same social events. Sociology came about as the result of industrialization and bourgeois revolution in Europe; photography too was a child of industrial revolution and had the effect of democratizing a new kind of knowledge. However, photograph study in sociology gained importance only from 1960s onwards (Harper, 1988).

Visual sociology or the use of photographs, videos and films to study society can prove to be a valuable tool to get an insight of individual behaviors. Sociologist Douglas Harper in an article titled “**Visual Sociology: Expanding Sociological Vision**” has argued for the potential uses of studying photographs in sociological research. For him, “*a photograph, a literal rendering of an element of the subjects’ world, calls forth associations, definitions, or ideas that would otherwise go unnoticed. The subject may tell the researcher how to photograph a topic more completely or even how to approach a topic from a completely different perspective.*” The subject concerned shares the definition of

meaning; in other words the definitions are said to “reflect back from the subject.” “A further variation is for people to photograph their environments (and comment on the photographs) to see social definitions even more from the point of view of the subject.” (Harper, 1988)

The ushering of new mobile technology in the form of camera based smart phones has redefined the desire to see oneself in front of lens. Phones now equipped with front facing cameras enables the individual to take self photos in whatever settings he or she is in or in whatever manner. Selfie, as the word is now widely popular, is defined by the oxford English dictionary as “a photograph that one has taken of oneself, typically one taken with a smart phone or a webcam and uploaded to a social media website.” It was declared word of the year in 2013, with the frequency of its usage increasing by 17000% in the past year. However, there lies difference between what was previously understood as self-portrait and new sensation selfie. While self portrait is associated with the art of painting and is considered a serious pursuit, the selfie is something spontaneous and fun---an act of self-indulgence. (Harad, 2014).

Self, Sociology and selfie:

The act of taking selfie, or self images and sharing with others online is elucidated by the sociological arguments/perceptions on self. The act of selfie denotes an identity of individual---- identity which is reflexive. Sociologists have observed the social self as it occurs, and judged actions of individuals according to the context it is acted; the meanings employed in perceiving their circumstances. When sociologists argue about the development of self-identity, it refers to an organization of perceptions about whom and what kind of person one is. The self is rooted in social interaction. Charles Horton Cooley, best known for his concept of *looking glass self*, has argued that we see ourselves in the reactions others give; ideas of self come from:

- Our imagining how we appear to other people.
- How we think they judge over appearance.
- How we feel about all this.

Thus, the sense of self is ever changing as we interact with others (Hess, 1992). Yet another pioneer of the Symbolic Interactionist tradition, George Herbert Mead, argued in a similar line with that of Cooley. Mead was of the notion that individuals can be object to themselves, i.e., we can think about ourselves in the same manner as we think about others. Talking about development of *social self*, he argued that individuals internalize the attitudes of generalized others or the social group.

Celebrated sociologist Erving Goffman represented the self in a way in which the individual presents himself to others, the ways in which he guides and controls the impressions they form of him (Goffman, 1959). Using dramaturgical perspective, Goffman spoke about *expressions given* and *expressions given off*, to describe the conventions others have about the actor that they assume to be real behind action. The actor, as argued by Goffman, thus can deceive the audience about the impression or judgment they make of him.

Yet another insight on the creation of self identity can be inferred from the idea of social construction of reality as introduced by Berger and Luckmann. Berger and Luckmann (1996) noted that persons or groups interacting with each other create overtime concepts or mental representations of each other's actions. These concepts eventually become habituated into reciprocal roles displayed by the subjects in relation to each other, and when these roles are made available to other members of society, these reciprocated interactions are then institutionalized as part of their social script. (Berger and Luckmann, 1996) .Thus, the more self-images we are exposed to, the more we tend to form an impression about the person concerned.

Researches on selfies have observed the phenomenon from diverse ways. While some observed it as an act of narcissism, and objectification of bodies; others see it as an attempt to promote desired identity and control over one's own image. Selfies are representative of one's instant existence. Brooke Wendt(2014) argue that aelfies are only one picture at a time in our self-series. Sociologist Peter Kaufman in an article entitled *A sociological snapshot of selfies* has observed the act to be more social in nature than individual. He illustrated the social structural reality that exists behind the act. For him, selfies arise out of social conditions of our lives, i.e. technology and cultural norms influence the ways individual take and share photos. Talking about self, Kaufman spoke about impression management and face work ---both terms coined by Erving Goffman to explain the mechanism by which individuals present themselves to others in an effort to win their approval. Thus, selfie serves as an attempt to promote one's own desired identity and to elicit positive feelings from the presumed judgment of others. (Kaufman, 2014). In a similar fashion, sociologist Nathan Palmer argued selfies only reveal what the actor wants, including the response from the others. For him, selfies are "that version of you is only part of the story. Each of us leaves out our low moments, the pictures that make us look ugly and for the most part the struggles we face every day,"(Palmer, 2014). Selfies offer medium of control, where the actors are in charge of image produced and all the editorial decisions resides with the actor himself.(Leal, 2013).

Selfies serve as a tool for ordinary people, and are a means of expression. It is used to make an impact in the minds of others; it also suggests our location (stock 2014). Jonathan Baek in a study to analyze the recent trends of selfies found that users were selective in sharing self photos with others as raw negative emotions are hardly posted out of fear of ridicule, misinterpretation and lack of feedback, confusion and concern. Images shared have a lasting impact on the viewers as they hardly forget the image, i.e. the impression it created even after it is removed from users account. Furthermore, selfies are a means to pass time, share on social media, socializing, and for self expression. It is a means to construct personal and group memory. (Baek, 2014).

The acts of selfie however have also been criticized by several social commentators. It is viewed as an act of narcissism, which is defined as "a preoccupation with self and how one is perceived by others. Narcissists pursue gratification from vanity and the admiration of their own physical and intellectual attributes."(educators technology.com, 2014). Besides, excessive exposure to social media result in several psychiatric problems i.e. depression, addiction, obsessive compulsive disorder and a host of other ill effects. Global development of selfies is seen as an extension of bourgeoisie performances and growing networked individualism and symbol of late capitalism. Males and females are commoditized as commodities for consumption and investment. Anyone who put effort for their self presentation appears to desire the ideal self which is molded by capitalist society (Has, 2014). Sociologist Bob Parr is of the opinion that the habit of sharing intimate images could make youth vulnerable to sexual predators. Following celebrities and models, young girls sharing images in scanty attire or suggestive poses fail to realize how such visual messages could be received. The self images are received often as sex objects and such craze provides another opportunity for men to demean women. Shona Sibary argued such images to be fake and unnatural and fails to capture a person's essence.(Leal, 2013). Social commentator Mukul Kesavan is of the opinion that selfies enable surveillance as we share our whereabouts with others. Thus images make us both noticeable as well as tracking ourselves easier than before. (Kesavan, 2014).

Taking cue of the relevant literature on selfies, the study is intended to understand how the personal act of selfie is itself a social product for the individual, the reactions it evokes to the audience and the self that is created from the reactions of individuals. The study is expected to provide an understanding on why selfie have been such a sensation.

Methodology

The research titled “Taking selfies: an insight on creating social identity” is undertaken with the objective to understand how the concept of ‘self’ is socially constructed through the self images shared with others, the desired identity the images convey and the nature of responses such images evoke among viewers. To cater the objective, the responses have been gathered along the dimensions of timeliness of the images, nature of images shared, responses received by such images, emotions attached with the images and managing the responses of the images.

Method of Study: In accordance with the demands the research, qualitative research method has been used. Case Study is undertaken in the study in order to get an insight into a current phenomenon (selfie) in its real life situation. Moreover, the intended responses require the respondents to answer on the basis of the images he or she has shared; hence an insight on their conceptions is important enough for the purpose of the research.

Sampling: Convenient sampling technique is used for the research purpose. The number of respondents selected are 20, belonging to the age group between 18-25 years.

Research Findings

The responses gathered are set across seven dimensions in order to meet with the desired objective of the study. They are:

- 1) Nature of selfies shared (this refers to the expression of the selfie , the background or the settings of the selfie).
- 2) Continuity of selfies(this refer to the series of selfies or the frequency of selfies shared.)
- 3) Selfies shared with group, public or both.
- 4) Expressing or concealing emotions while taking selfies.
- 5) Reaction on shared selfies by audience.
- 6) Impact on the person and makeover if any, done thereafter in accordance with the audience reactions.
- 7) Level of authenticity of the images. (Whether the selfies are convincing enough to the intended audience.)

Nature of Selfies Shared

The selfies shared are mainly with the intention of being the center of attraction, whether selfies are clicked on occasions, celebrations or get together with family or friends. The social situations, even if they seem to matter are mainly with respect to whether the person concerned is able to express him or herself as the focal theme of the image. None of the respondents seemed to be willing to get their self clicks spoilt just for the sake of an unsupported background.

Continuity of Selfies

Since selfies speak about the person concerned, the respondents felt only those moments which convey ‘*something interesting happening*’ needs to be conveyed. Selfies are beyond mundane affairs, and informing others about ones daily moments is not worth considered. Even when the frequency of sharing increases, it is meant to inform about what the individual does that is worth enough to get noticed.

Selfies Shared with Group, Public or Both

Selfies shared in public are intended for social cause or to spread a social message. Also, selfies clicked with famous person or at places are publicly shared as the image is a conveyor of social appreciation. While posts shared within a closed group have feelings attached that can only be understood by group members. Also, for some selfies are for both group and public as social networking sites are a medium of public appreciation.

Expressing or Concealing Emotions While Taking Selfies

Majority of the respondents with their selfies portrayed a jovial mood, as it depicts a happy, cute, beauty and simplicity of individuals. So, suppressing off mood was what most of the individuals viewed as all emotions are not meant for all; one has to express the 'polished' (expected) pattern in public. It is also a kind of collective behavior as "I smile because my friends are doing the same." While few favoured to express all kinds of emotions through selfies as they felt it is the best way to let others know what he or she actually is as a whole.

Reactions of Audience

Individuals generally get positive responses from audience, although a few comments may remark the individual as unattractive, fat or dark. Respondents are of the opinion that selfies attach importance to audience, so the credibility is maintained; selected selfies have more chances getting desired responses. However, appreciating comments can be falsifying at times, as the individuals feel audience pamper through such comments. the comments are based on cuteness, dresses and drop back of image.

Impact on the Person and Makeover If Any Done Thereafter in Accordance with the Audience Reactions

The respondents feel that since the images shared are their desired ones, generally public responses are good. The respondents are aware of the public impressions or expectations, so selfies are posted accordingly. For those responses which turn out unfavourable for the individual or have too many suggestive reactions, the comments are either deleted or the viewers are barred from viewing future selfies. Some change according to what is desired by others in order to conform to the flow; but mostly, it does not affect much as happy moments are selected over others, expressions are changed if any dislikes are felt. After all public impression is what selfie is meant for. Individuals feel too that one can learn more about oneself while rectifying their expressions.

Level of Authenticity of Selfies

Keeping in mind with the social expressiveness, selfies are made with proper make up or attires, so as to attract attention of viewers. Also, much of the selfies shared involve editing images on the easily available user friendly softwares so as to set the desired theme to the public. Superficial emotions thus, are conveyed. Also, gestures can play a pivotal role on the level of authenticity of selfies. Other forms of expressions such as writing on ones' own profile state more accurate feelings. However, selfies are a reliable source in conveying the whereabouts or when with acquaintances, i.e. they tell reality of a situation.

The above mentioned responses elucidate the notion of self as affected by social approval and the desired way of making an identity through conveying such images. Superficially, selfies are regarded as something which is under total control of individual expressions. But it is actually influenced by wider social norms and expectations as the individuals try their level best to portray themselves as much as socially approved ways through proper attire, posture or that convey social messages such as community wellness. More importantly is the issue of suppressing emotions related to depression or

anxiety in favor of happiness, optimism and celebrations ----- all this to prevent rejection and social disapproval. Some way or the other, individuals feel comfortable in maintaining the unstated social order, any action involving threat to the order is avoided completely.

Thus, Mead's notion of 'me' or social self is largely at play even when the individuals feel that they have full control over selfies or that audience suggestions mostly do not matter. They already have audience in mind, even when the personal act of selfie is undertaken a conception which is found in Goffman's notion of Dramaturgy. Moreover, the ways images are represented overtime provide conceptions about or mental representations of the person concerned. In line with Berger and Luckmann's social construction of reality it can be argued that impression about the concerned person gets reflected on the comments or reactions given by the audience as the respondents agreed that seldom they got negative or undesired responses. Again, through adjustments of follow-up selfies post viewers reactions justifies how self as such is so social a product with constant interactions and impression creations.

The responses reveal certain corresponding ideas with that of similar researches, with few exceptions. The study reveals corresponding results with that of Peter Kaufman as regarding the social nature of selfie. The desired identity is disseminated and positive feelings are elicited. It also corresponds with arguments put forth by Nathan Palmer and Jonathan Baek who argued that selfies reveal a part of the emotions as low moments and negative emotions are hardly posted.

As far as narcissism is concerned, selfies reveal traits of such behavior as the respondents made it sure that the attire and expressions should be worth enough to elicit a positive response from the audience. However, such argument is a matter of debate. The respondents did not reveal any addiction towards selfies even if they found it the best possible way to express themselves. The responses are dissimilar to that of sociologist Bob Parr as no intimate images are taken or shared with others. Also the images are taken in decent attire and with decent gestures as argued by the respondents. The question of authenticity as argued by Shona Sibary is to a certain extent supported by some responses as socially approved ways of behavior is always kept in mind while taking a selfie. Even tracing whereabouts of a person through his or her selfies is also a matter for social recognition and not a matter of surveillance.

Conclusion

Selfies, although being an individual act is a social product. The individual maintains a social identity through constant interactions with others through his self image. He or she is in control of the image, yet, is aware of the socially approved ways of expression and what others expect of him or her. Images do tell a story----- and such story becomes a mode of expression and also conforming to the approved ways of behavior. The highs of life, or any remarkable event or achievement is personified, which is celebrated socially. Therefore, selfies have inevitably become a sensation as convincing public or group and winning their positive approval has become easier, though obviously with much makeover of images. Our temporal identities are surrendered for the sake of becoming more stylized, quantified and distributed in social networking sites. It is also indicative of the power that camera and network have over us.

The study is expected to provide a new food for thought in the sociological research, despite having limitations in scope, time and money. It is expected to provide an example of the significance of visual sociology. Another interesting facet of study can be to understand selfie from the point of view of sociology of body. Objectification and surveillance thorough sharing selfies is yet another way of studying self-images. Studies involving quantitative and qualitative approaches can be undertaken to understand the phenomena better and also from other perspectives.

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Can Myths Relate to the Problems of Indian Women?

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ABSTRACT

Indian Mythology recognizes the influence of Goddesses worshipping them for power, wealth and wisdom, which are the milestones for a civilization. Myths say how Indian women stood against evil attack, took revolutionary steps against social custom by establishing their stake in the society, how they played important role in taking strategic decisions and administrating people and how they contributed to education, music, art and culture. Modern Indian women are taking part in politics, defense, games, and education, cultural extends etc. But there is a dilemma whether the problems of women, which they have been suffering from a long past, have solved or not. This paper makes a bridge between myths and current issues related to women to judge whether myths can suggest any solution for the recent problems.

Key Words: Mythology, Indian Woman, Recent Problems

1. Introduction

Indian Mythology focuses on the power, creativity and wisdom of women. Although the major Gods are empowered with different responsibilities and vital qualities, Goddesses are not ignored beside them; rather they shared the glory of success equally. Not only in India, Goddesses are recognized for their power and quality across the world, e.g., Middle East, Egypt, Greece, Rome, China, Japan etc. Greek Goddess Ethena, Roman Goddess Minerva, Chinese Goddess Kuanyin are the symbol of bravery, education and agriculture, which are considered as the basic requirement for uplifting of a civilization Dutt, (Ramesh C., 1899).

Besides the enlighten part, Indian Myths talk about the exploitation, ignorance and under recognition of women. The struggle for establishing self identification is also visible. In fact, the cycle of recognition and insulations came one after another for Indian women from mythology to modern time (Roudrigues, Hillary, 2005).

In early Vedic era, the society used to recognise a child with the name of his mother. It changed thereafter and identity of father became essential. While judging the stake of Indian women from mythology to current scenario, many peaks and downfalls can be viewed. We can see the enlightened as well as the dark shades of status of women nowadays. One side of the coin shows bright colours of education, cultural progress, social recognition, creative contribution, awareness of rights, ability to face the challenges, leadership efficiencies, command on knowledge in diversified fields and the other side of the coin reflects injustice, exploitation, illiteracy, ignorance, unawareness about the basic rights etc. Myths says that the empowerment of women never happened with a one way effort, rather, men and women gave immense support to each other to make a healthy society and therefore, destroy all evil activities. The basis of this cohesiveness was mutual respect, lack of which may cause violence on women. In spite of making achievements in versatile areas, women are scared for their security and often under recognised within the society (Narayanan, Vasudha, 2002). In this paper, we have tried to find out not only the similarities and dissimilarities within myths and current happenings but also emphasised to find out the truth beneath the changes.

2. Motivation

The stake of women in the society cannot be solely established by raising voice, implementing laws, punishing people. The resolution should come from the inner soul, which can be done by making people conscious about some social practice. It is said, that no problem is new. Therefore, the solution

can be dig out by studying the old happenings described in different myths of a society. Thus, the motivation of this paper is to understand the common problems regarding women and try to find out the answers from the popular myths.

3. Women in Indian Mythology

Indian Mythology reveals different layers of women status. Krishna and Balarama, two famous mythological characters went to Mathura for dethroning Kangsa, the King. But role of Radha, the heroine of the myth was ignored in this venture. Again, Draupodi, the empress of Indraprastha, was insulted by Duryadhan, the prince of Hastinapur, in front of the others. Draupodi was sexually abused and the law and order of Hastinapur remained silent in doing justice to her. Not only this, Draupodi had five husbands, whom she was forced to marry. According to the custom of that time, Arjuna, the third Pandava, was chosen by Draupodi as her husband. But, later on the situation treated her as a commodity and she was compelled to accept the marriage with remaining four brothers (Ramesh C., 1899).

The myths say that the ancient kings used to win over assets, lands, domestic animals as well as the queens of the previous king at the time of battle. This reflects that people used to consider women as an asset and the only use of the women was giving birth to the children. Exceptions were also there, which cannot be ignored. Women like Gargi, Maitreyi was recognised for their unparalleled wisdom and their influence on the society was greatly acknowledged (Roudrigues, Hillary, 2005). Thus, the recent problems are nothing but old wine in a new bottle. Let us now consider some dimensions based on which we can study and compare the scenario of myths as well as present incidents.

4. Dimensions

In our study, we have considered four major dimensions of women – social revolution, violence against women, managerial skill and women as a cultural pioneer.

- a) **Social Revolution:** Jabala, a poor village lady, was forced to be mother. She was unable to her son Satyakam her identity when Satyakam went to ‘Gurugriha’ to have education. Jabala was brave enough to face the truth and to stand against the social practice where the identification of father was mandatory. She was capable to establish her right as a single mother. Jabala is a popular woman character in Indian Mythology. Let us consider the present situation now (Müller, Max, 1879). According to U/S 11, prior consent of the biological father is necessary to get a mother sole guardianship. U/S 19 discourages sole guardianship of a mother in presence of the biological father of the child.

On July 6, the Supreme Court gave a verdict in favour of a single mother saying (Rajagopal, K.D., The Hindu) “In situations where the father has not exhibited any concern for his offspring, giving him legal recognition would be an exercise in futility. In today’s society, where women are increasingly choosing to raise their children alone, we see no purpose in imposing an unwilling and unconcerned father on an otherwise viable family nucleus,” (according to a Bench of Justices Vikramjit Sen and A.M. Sapre,). Thus, in the Vedic era, the problem of single motherhood was solved by giving the child a sole identification of mother. The practice was turned down thereafter and after a long time the resurrection of the same event held.

- b) **Violence against women** Injustice and violence is not new for Indian women. Sita, the queen of Ayodhya, was separated by her husband Rama for outside interference of the residents of the country. Sita, was attacked by the King of Lanka, Ravana, and was captive in his house for a long time, for which she was not responsible anyway. But, after she got released from Ravana, the

society could not accept her. Seems the situation has not changed a lot even after so many years (Narayanan, Vasudha, 2002).

Some Recent Violence against Women (wikipedia.org)

i. Women are murdered or forced to commit suicide for a dispute over their dowry

Year	Reported Dowry Deaths
2008	8,172
2009	8,383
2010	8,391
2011	8,618
2012	8,233

ii) An honour killing is most prominent in **Punjab, Haryana, Himachal Pradesh, Bihar, Jharkhand, Uttar Pradesh and Rajasthan**. In this case, family murders member who brings dishonor and shame upon the family.

iii) Women, especially in the backward areas get murdered in doubt of practicing Witchcraft.

iv) **Female infanticide:** A newborn female child is killed through sex-selective abortion. In India, this is a common belief, that son will bring incentive and security and daughters are liabilities as lot of financial burden will be there with a daughter to pay dowry at the time of her marriage.

v) One of the most common crimes against women in India is Rape. Every 29 minutes a **rape occurs** in India.

Year	Reported rapes
2008	21,467
2009	21,397
2010	22,172
2011	24,206
2012	24,923

Apart from this, the case of human trafficking, domestic violence and forced prostitution are there. Thus, this is evident that from medieval age violence against women has been continued and no constructive solution could figure out.

c) **Managerial Skill:** Durga, the famous Goddesses has ten hands which can be symbolised as her capacity to do multiple jobs, manage multiple work stations and expertise in multiple arenas. All of these show an excellent managerial skill (Narayanan, Vasudha, 2002). We have a hand full of names of Indian women who have shown their managerial efficiencies successfully (wikipedia.org):

- Archana Bhargava, Chairman and Managing Director, United Bank of India
- Archana Hingorani, CEO of IL&FS Investment Managers Limited
- Arundhati Bhattacharya, Chairperson, State Bank of India (Oct 7,2013 onwards)

- Chanda Kochhar, ICICI Bank MD and CEO (4th in Fortune's 50 Most powerful Women in the World-2013).
- Chitra Ramkrishna, Managing Director & CEO, National Stock Exchange of India (17th in Fortune's 50 most powerful Women in the World-2013).
- Kalpana Morparia, CEO of South Asia and India Operations at JPMorgan Chase & Co.
- Kaku Nakhate, President and Country Head (India), Bank of America Merrill Lynch
- Naina Lal Kidwai, Group General Manager and Country Head of HSBC India.(40th in Fortune's 50 Most powerful Women in the World-2013).
- Renu Sud Karnad, MD of HDFC
- Renuka Ramnath, founder of Multiples Alternate Asset Management

d) Women as a cultural pioneer

Saraswati is being considered as the Goddess of education, music and culture. She is being recognized as a pioneer of wisdom and culture in ancient India. In present, Indian women has shown talent in different cultural arenas. Ashvini Yardi is the Programming Head of TV channel Colors. Chiki Sarkar is a lady publisher in Penguin Books India. Ekta Kapoor is a famous film maker (wikipedia.org). Thus, if given chances, women can do miracles in the cultural world.

5. Conclusion

It is said that history repeats. So if we start from early Vedic era to modern time we can see same time of incidents has been happening in different time period in different situation with different people. But, the repetition of a same adverse event makes it evident that the roots of the problems are ignored. We cannot avoid the truth by making documentations. Women are suffering because of disrespect and dishonour. The Vedic people could understand the underlying reality. They made some chanting where they praised women by giving them respect and recognition that they deserve. They put it in the form of religion and believe, so that people follow it from their own. History teaches us that people can be motivated in their highest extent by penetrating in their religion and social believes. But, though the problem repeats, the solution cannot be imitated, rather can be followed keeping in mind the changes in the socio cultural platform. The myths can be a good guideline to handle the worse situation and can be implemented successfully by considering the psychological, demographic, political and economic changes.

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Educational Programs for Developing Values ---- A New Perspective**Diptiman Ghosh**Assistant Professor, Nikhil Banga Sikshan Mahavidyalaya
Bishnupur, Bankura, Pin- 722122, West Bengal, E-mail: dgnbsm@gmail.com**ABSTRACT**

The object of the present paper is to discuss about educational programs for developing values among the students. In our ever changing world values are rapidly eroding from human life. Corruption, nepotism and bribery have infected almost every field of our national life. Sensitive minds of the young generations particularly students are suffering from self-reliance, self –respect as well as insecurity. A right type of man equipped with proper value can play a productive role in society and in this way human being can get rid of infectious diseases like valueless heart, valueless mind and valueless education. Since we know that ‘the destiny of India is being made in her class rooms’ the basic components of eternal values like Honesty, Kindness, Sympathy, Empathy, Fellow-feeling, Loyalty, Courage, Courtesy, Respect, Responsibility and Perseverance should be imbibed within future citizens. Education of the intellect divorced from moral values is harmful to human progress. We know education enables us to judge what is good or what is bad. Such values like co-operation, discipline, honesty and fraternity along with cultural and social values should be inculcated among the students. Actually proper type of value education can serve as a remedy to the alarming situation. Sense of aesthetic values can be developed in children and community service programs may be undertaken in school.

Introduction

The present paper highlights value education and educational programs for developing values. Generally, ‘value’ means the amount for which a thing can be exchanged in the open market. But value may be defined as the factors which affect human behavior. What is good or beneficial to individual or society has a value. In other words what is effective is valuable. In this context the observation of the National Policy of Education (1986) may be quoted – “the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.” Value education enables the individual to synchronize all the essence and excellence desirable for advancement of learning and march of man towards truth, goodness and beauty. Value components particularly related to education may be identified as follows:

- i. Truthfulness
- ii. Goodness
- iii. Beauty
- iv. Honesty
- v. Simplicity
- vi. Austerity
- vii. Economy
- viii. Co-operation
- ix. Fearlessness
- x. Patience

- xi. Love
- xii. Kindness and Affection
- xiii. Sympathy
- xiv. Neighborliness
- xv. Sacrifice.

The present paper is organized in five sections in which first section is introductory part. Section two is devoted to the characteristics of value education. Section three is concerned with the study of need of value education and section four consists of some educational programs for developing values. A proper type of value education can serve as a crucial role to tackle the problem of value crisis.

2. Characteristics of Value education

The characteristics of value education may be enumerated as given below:

- (a) Religion and philosophy are the basis of values. Truth, honesty, discipline and chastity are taught by idealistic philosophy based on religions.
- (b) Values are permanent and universal.
- (c) In different views values are changed in different times. Man is constantly creating and recreating values in life. So it may be called as man-made, changing and relative.
- (d) Some values like truth, honesty, kindness are desired by every community.
- (e) The existence and the qualitative standard of society depend on the sense of values.
- (f) Value is centralized and integrated psycho-physical disposition of an individual.
- (g) In the development of an individual social environment plays an important role. It is better to say that the development of values depends greatly on social environment of an individual.
- (h) Value brings equilibrium in human conduct. They remove behavioral contradictions in human life.
- (i) Values are mostly associated with emotion.

3. Need of Value Education

The Kothari Commission (1964-66) laid stress on moral and spiritual values; --“The expanding knowledge and the growing power which it places at the disposal of modern society must, therefore be combined with the strengthening and deepening of the sense of social-responsibility and a keener appreciation of moral and spiritual values”. Today human civilization is going through a very critical situation owing to value crisis. There is dearth of true values in human life as well as human society. Violence is the order of the day and present society is being characterized by fear, hatred, mistrust, self aggression and corruption. It is true that a nation’s rise and fall is determined by its value system. Only a proper type of value education can serve as remedy to these diseases. Values are needed for the following purposes:

- (a) Values related to human rights and democracy:
 - Justice

- Dignity
- Equality
- Freedom of religious belief
- Freedom of speech and expression

(b) Values related to co-operation and solidarity:

- Mutual understanding, co-operation and respect among individuals and societies
- Interdependence of all people
- The belief in peace and harmony

(c) Values related to self and others:

- Self awareness, self-reliance, self-esteem and self-discipline
- Respect and empathy to others
- Moral courage
- Trustworthiness, truthfulness, tolerance

(d) Values related to the protection of the environment:

- Promotion of a sustainable environment
- Commitment to protect the environment
- The interdependence of people and nature

(e) Values and attitudes related to spirituality:

- Freedom of thought, conscience and creed
- Mutual respect for the religious observances of others
- Aspiring to inner peace

The following qualities are required to develop the proper view point; ----

- For humanity
- For all religions and cultures
- For the country
- For the protection of environment
- For himself

4. Educational Programs for Developing Values

To make sensitive and ideal citizen following educational programs are to be undertaken:

- **Developing the sense of national integration:** Through history teaching the sense of integrity and cohesiveness may be inculcated. A true picture of the composite culture of our country should be presented before the pupils.
- **Development of civic sense:** Through civic study highest moral values-‘vasudhaiva kutumbakam’ i.e. the sense whole of the earth is our family will be developed.
- **Nurturing democratic values:** Democratic values like liberty, equality, justice, co-operation, religious neutrality have to be cultivated in the minds of children through education. In this regard school administration should be more active and dynamic.
- **Eradicating evil practices:** The irrelevant practices related to conservatism and superstitions should be rejected since the society is ever changing. Favorable attitudes should be imbibed among the students in the new demands of life.
- **Development of scientific attitudes:** Science subjects help to understand the relation between the cause and effect. It also develops various qualities e.g. self-discipline, perseverance, cleanliness, ecological concerns etc. It also gives a scientific bent of mind among the students.
- **Inclusion of co-curricular activities in the curriculum:** The sense of value through the following co-curricular activities may be inculcated:
 - Prayers and meeting
 - Observing National festivals
 - Games and sports
 - Birth day celebration of great men
 - Annual functions
 - Student’s parliament
 - Dramatization
 - NSS, NCC programs
 - Environmental consciousness
 - Community service programs

In addition to these, with the help of recitation, music, painting, dance etc., sense of aesthetic values may be inculcated in the children.

Conclusion

In order to tackle the problem regarding crisis of value plan wise and effective educational programmes must be launched without delay. The school environment must be favorable to the development of values in children since the schools are regarded as the man-making factory. Kothari Commission (1964-66) remarks, --“A serious defect in the school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life

needs and aspirations of the people cannot afford to ignore this purposeful force.” It is crying need to develop fundamental qualities in students like co-operation, affection, Courage, equality, ‘ahimsa’, peace, brotherhood, integrity of labour, scientific temperament and spiritual power.

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Internet Use by Teachers: A Study in CBSE Schools

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ABSTRACT

The initiative of ICT policy and paradigm shift of constructivism has inspired by the tremendous potential of ICT for improving quality education. Again, ICT figured comprehensively in the norm of schooling recommended by Central Advisory Board of Education (CABE) in its report on Universal Secondary Education. The significant role of ICT in school Education has also been highlighted in the National Curriculum Framework 2005 (NCF-2005). For such emphasizes a study was undertaken to know the access of internet by teachers and value the teachers with their teaching and professional responsibility. It was found that internet was accountable as a valued resource in class room and valuable in students' use in project activities. Hence, it suggests that computer technology has emancipating effect on teachers who believe in learner-centered practices.

Key Words: ICT, Internet Use, CBSE School Teacher

Introduction

The quality and efficiency of education depends on the quality of teachers. Emphasizing the role of teachers, Kothari Commission (1964-66) had rightly stated that “of all the different factors which influence the quality of education and its contribution to national development, the quality, competence of teachers are undoubtedly the most significant”. A high quality teacher must be professional in his/her work and responsibility. He must possess competence and confidence to deal with the instructional work. Quality needs to be the central theme of curricular transaction. Therefore, National Curriculum Framework-2005 has articulated certain areas of knowledge and experiences, learning tasks and pedagogic practices that can promote participation, build self-confidence and critical awareness among students to explore learning centered education. Computers and ICT have become a significant part of instructional work. Improving access to hardware and software and internet connectivity in schools is a priority. The teacher must nurture students' learning of information technology. Because schools and schooling are considered from the angle of digital age (Behera, 2015).

ICT and Teaching-Learning process

Position Paper of NCF-2005 on Educational Technology (2006) has remarked that Educational Technology is an agent of change in the class room, which includes not only the teacher and the teaching-learning process but also systematic issues of quality. The qualitative improvement includes the development of flexible systems, multi-level organization of classes, low cost teaching-learning materials, innovative activities and continuous support system for the teacher training. Information Communication Technology (ICT) have brought in a convergence of the media along with the possibility of multi-centric participation in the content generation process. ICT connotes technologies. There is a wide range of technologies (Box-1) that are included in ICT (Mukhopadhyay, 2014).

Box-1: Technologies

Animation	Internet	Personal computer
Community Radio	Internet recorder	Personal digital computer
Computers	Internet telephony	Podcasting

Desktops	Internet protocol	Portals
Digital board	Television	Printers
Digital camera	I-pod	Radio
Digital pad	I-Lab	Television(DTH)
Digital stories	Laptops	Video
Digital video camera	LCD projector	Video Camera
Fax machine	LAN	Voice recorder
FM Radio	Mobile	Web
Interactive radio	Movie telephone	WAN
Interactive TV	Note book	Wi-Fi
Interactive Voice	Network component	Wi-Ki Wireless
Recognition system		

Rationale

ICT has played a significant role in changing the modalities of teaching and learning and hence the role of the teacher. This is not to say that the advancement of technology use in the classroom changes the role of the teacher. It cannot be said that teachers do not think that they will teach differently with computers. Savery (2002) noticed that teachers felt comfortable using technology such as E-mail, OHP, Multi-Media projectors and Videos. When teachers use web based learning tools as part of their lessons, they perceive that their students are more successful during engagement in activities. Considering the approach of teaching-learning process, Wang (2002) in a study found that teachers find their roles as being more teacher-centered and less student centered in class rooms that did not have computers.

There is a lot of research on the views of teacher's about use of technology in the classroom. According to Cope and Ward (2002), experienced teachers who had little or no professional development in the use of technology were less likely to use it in the class room and were less likely to see the benefit of technology usage in the class room. Royer (2002) found that the more teachers were involved in actually setting up class room technology the more likely they were to use that technology for instruction. So, it is very important for teachers to have knowledge of ICT. However, many teachers in schools lack the proficiency needed to take advantage of these new technologies and bring them into the daily classroom learning experience. Further, the need of ICT on the teaching-learning process due to potential impact of practice of constructivist pedagogy is also felt.

Objectives

Therefore, a study was undertaken with a focus on internet use by school teachers pertaining to the following objectives:

- 1) To know access of school teachers towards the internet
- 2) To know the frequency of use of internet in the class room by the teachers
- 3) To examine teachers value by teaching responsibility through use of technology
- 4) To examine teachers value by professional experience through use of technology

Sample

All the secondary teachers working in CBSE schools under Gandhidham Block of Gujarat were chosen for this study. The study sample was **Ninety Nine** in number.

Results**Objective-1: Teachers' Access to the Internet**

It was found that the provision of computer with internet facility is given in all schools in the ratio of 1:10:1 i.e. one computer for 10 numbers of students under the guidance of one teacher. Approximately 10% of teachers have internet connection through Local Area Network (LAN) in the school. No school campus with Wi-Fi enabled was found. Moreover, a majority of teachers (87%) have internet access both at home and school and only 13% have no access at home.

Objective-2: Frequency of Different Internet Uses

Teachers use internet in preparing their lessons (Lesson plans), carrying out teaching-learning process, communicating teachers from other schools for professional growth and preparing student projects

2.1 Use in Lesson preparation

It was found that majority of teachers (62%) use the internet to find videos for use in their lessons. Both home and classroom access were frequently used on a weekly basis.

2.2 Carrying out teaching-learning process

No teachers were posting information and feedback on the web site about students' work. Only Student supported suggestions and learning materials by the teachers were found on the electronic mail or web site. Class room collaboration, visual class room learning etc. were never experienced by the teachers.

2.3 Communication towards Professional Growth

A very few teachers (18%) were acquainted with E-mailing with their colleagues and teachers of other schools. Teachers never use the Electronic Web for information gathering about their training or capacity building programme and for research. School networking websites like Face Book and what's App through mobile were frequently used by them.

2.4 Preparing Student Projects

Students' project work was linked into their school subjects. The instruction by some teachers with the assistance of computer was given to students to complete the project work. It was not possible for all the times for all students but some teachers had initiation to involve him/her into the project work with the students.

Objective-3: Teaching Responsibilities and Internet Use

Teachers used computer sometimes to show videos in science and social Studies like subjects. It is experienced that computer class teachers had greater linkage towards use of computers because students prepared their projects in the computer laboratory only. Most teachers used computers in some way with their students. Sometimes teachers engaged the students in the computer class in finding materials related to Quiz, Essay and other co-curricular activities. The duration of teachers' use of computers was in an average of 1 hour daily.

Objective-4: Teachers Value by Professional Experience**4.1 Years of Teaching Experience**

Teachers' experience in teaching a particular subject was found within 4-5 years. Their education in computer and experience in technology were also not significant towards contribution of professionalism. They are young but computer-savvy teachers

4.2 Educational Background-Grade/Division; Advanced course work

On examination of educational backgrounds, it was found that all teachers were Graduate in concerned subject. Only 2% of teachers had completed their post Graduation and 70% of teachers were computer literate with certificate or diploma degree in computer course.

Discussion

Certainly teachers have to have access to the internet either at home or somewhere in school. Teachers with internet access had stronger beliefs about the need for the internet in their teaching. For student use, teachers with internet access in their own class room were much more likely to assign students to do work on the internet. All subject teachers had students' use for gathering information on school projects and co-curricular activities. This caused to increase the height of academic performance in the school. Therefore, teachers should develop computer competencies about file handling, setting up database files, using word-processors, presentation software, hypermedia authoring program and web search engine. This knowledge could help to use class room internet access better which is essential to the teaching-learning process.

The use of internet is a vehicle for teachers to carry out learner centered practices. It can bring major changes in how teachers teach students. It supports to understand how students learn and gives a new perspective on what it is important for students to know. The emerging paradigm shift of constructivist pedagogy involves how students work on projects, often in groups or often in different groups. In this approach, students learn skills and concepts in the context of using them to do something; in making a product. These projects follow from a constructivist theory of learning which suggests that subject matter becomes meaningful and therefore enjoyable, only when it is used in context-rich activities. Students' own responsibility for designing their own tasks, for finalizing the method of solving a problem and for assessing their own work-all were the means of making learning tasks more meaningful to students. Therefore, teacher's expertise in computer strongly affects towards good teaching. It brings professionalism in classroom connectivity. Thus, internet was accountable as a valued resource in class room and valuable in students' use in project activities, in particular.

Implication

The present day teaching profession requires that each teacher works independently to plan and direct the learning of their own class. It can be possible by mentoring novice/ less experienced teachers, leading workshops for disseminating new ideas or writing and publishing for other teachers, discussion about how to teach a concept or idea to a group of students. It will be an endeavor to create an environment of collaboration, co-operation and sharing, conducive to the creation of a demand for optimal utilization of and optimum returns on the potentials of ICT in education. It suggests that computer technology has emancipating effect on teachers who believe in learner-centered practices. Thus, building up the computer expertise among teachers of school is needed in the creation of a collaborative professional culture.

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Philosophy of Ancient Chinese Thinker Mencius and its Relevance in Modern Day

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ABSTRACT

Among the great thinkers of Ancient China, Mencius was one of the most renowned philosopher whose thoughts on human nature, society, moral principles, criteria and quality of a good leader through proper education, social development of a pupil through uprightness, continue to inspire modern thoughts in social, political and educational scenario. The present paper intends to make a detail study about the philosophical thought of Mencius and its relevance with the present day.

Introduction:

China has a complete set of comprehensive and profound classical philosophies. As China's mainstream ideology, Confucianism represented by Confucius and Mencius, Taoism represented by Lao Zi and Zhuang Zi, and the Buddhist philosophy merged into the Chinese culture, have exerted the most significant influence upon the Chinese nation in the progress of its long history.¹

Objectives of the study

- To make a detail study about the philosophical thought of Mencius.
- To discuss about its relevance with the present day.

Research Methodology

The present paper has been developed on the basis of secondary literature available on the subject. The paper has incorporated findings from various reports, websites, books, research papers, and other sources. A descriptive approach of research methodology has been followed along with a concluding discussion at the end.

The Philosophy of Mencius

Mencius (372-289 B.C.), or Meng Zi, was a Confucian disciple who made major contributions to the humanism of Confucian thought. Mencius declared that man was by nature good. He believed that men possessed the beginnings of the four cardinal virtues of *jen* (benevolence), *yi* (righteousness), *li* (propriety), and *..chih* (wisdom), which when developed could produce a sage-king. "These (virtues) are not fused into us from without," he would say. "We originally are possessed of them. . . Hence I say, 'Seek and you will find them; neglect and you will lose them,'" The thing that distinguishes man from other animals, he argued, is his Heaven-bestowed mind and faculty of thinking and remembering, which must be developed as he grows. Hence is the need for education. The cultivated man has improved his mind and thereby made himself great, for reason is the essence of 'human nature.'

Human nature follows the good as water seeks the lower level," Mencius said pointing out that the--moral consciousness in different persons differs only in degree, not in kind. Just so, he averred, "the Sages belong to the same species as ourselves. . . . Therefore, I say, there is a common love for flavors in our mouths, a common sense for sounds in our ears, and a common sense for

¹ www.China HotSchools.com, 2005

beauty in our eyes, why then do we refuse to admit that there is something common in our souls also? What is that thing that we have in common in our souls? It is reason and a sense of right."

Believing that all men have a mind which cannot bear to witness the sufferings of others, Mencius reasoned that such a feeling of commiseration could be made the basis of good government: "If one extend one's kindness to others, it will suffice to protect all within the four seas. If one does not extend this kindness, it will be insufficient to protect one's own wife and children."

He expostulated the idea that a ruler could not govern without the people's tacit consent and that the penalty for unpopular, despotic rule was the loss of the "mandate of heaven." a new system of authority which they called *t'ien ming*, The Mandate of Heaven is probably the most critical social and political concept in Chinese culture. According to the concept kingship is defined as an intermediary position between heaven and earth. Heaven ("t'ien") desires that humans be provided for in all their needs, and the emperor, according to the idea of "t'ien ming" is appointed by heaven to see to the welfare of the people. This is the "Decree" or "Mandate" of heaven. If the emperor or king, having fallen into selfishness and corruption, fails to see to the welfare of the people, heaven withdraws its mandate and invests it in another. The only way to know that the mandate has passed is the overthrow of the king or emperor; if usurpation succeeds, then the mandate has passed to another, but if it fails, then the mandate still resides with the king. The mandate explains historical change, but also provides a profound moral theory of government that is based on the selfless dedication of the ruler to the benefit of the general population.

The Goodness and Rationality of Human Nature

As leader of the "idealistic wing" of Confucianism, Mencius held the "orthodox" Confucian view that human nature is essentially good, while Hsun Tzu, as leader of the "naturalistic wing," viewed it as basically evil. Consequently, the two differed in their approaches to the problem of inculcating proper habits in young men. Mencius maintained there was enough universal quality in the human mind on which to base an appeal for unity in human affairs. He felt that if their moral sense could be given full development, men's contacts with one another would bring out their best personalities.

On the other hand, Mencius did not claim that men's natures were entirely good. Where Confucius had limited himself to an exposition of the meaning of such virtues as benevolence, conscientiousness, and mutuality or altruism, as applied to individuals, Mencius extended their application to society and government. In other words, whereas Confucius was chiefly interested in producing the Inner Sage: Mencius wished also to produce the 'Outer King: He stressed filial piety as the greatest of all virtues, because it made for harmony in all social relationships, Moreover, by making *jen* the basis of society and *yi* the basis of politics, Mencius gave a psychological basis for humanism which marked a decided advance and influenced all later neo-Confucian thought.

The Cultivation of the Higher Life

As a mountain loses its beauty if all its trees are hacked down, so a human soul may lose its love and righteousness if hacked daily by adverse circumstances until it is reduced to the level of the beasts, True character will grow only by adequate, concentrated cultivation. To carry this line of thought still further, Mencius went on to say: "All people have the common desire to be elevated in honor, but all people have something still more elevated in themselves without knowing it." (meaning that true nobility is not. given from without) ""

Defense of Freedom of Thought and Spiritual Aspiration

If men are to develop their rational nature, they must, according to Mencius, be given the individual right to use their own minds in an independent way of thinking. Such a theory would almost

inevitably bring them into conflict with tradition and its time-honored rules of etiquette." Mencius, therefore, made allowance for changing times and conditions when he said:

"Acts of propriety which are not really proper and acts of righteousness that are not really righteous, the great man does not do." . . . "The path of virtue should be followed without any bend, and not to seek emolument. . . The Superior Man simply follows the law (of right) and then waits for his Fate."

In some of the sayings of Mencius, there is even a slight suggestion of the mystic speaking, as for example in the passage: "Wherever the Superior Man passes through, transformation follows; wherever he abides, there is a spiritualizing influence. This flows abroad, above and below together with Heaven and Earth"

Promotion of Agrarian Policies

As an agrarian economist, Mencius was well ahead of his time. Since agriculture was practically the only form of production, he advocated an equalization of land distribution and ownership. He sponsored what was known as the 'well-field' system, whereby a square of land was subdivided into nine lots (three rows of three each), each of 100 *mow*, the central lot being the 'state farm.' A family was allotted one of the eight lots and the eight families joined in cultivating the ninth or central lot (with the common well upon it) as their means of paying off the state's land tax. Thus a peaceful, cooperative rural life would be assured and the state tax would not become a burden to anyone. Since the whole concern of government was the contentment and moral uplift of the people, if it failed to insure that, then, according to Mencius, revolution was in order.

That his agrarian policy was acceptable to the nobles is very doubtful, because of the socialistic twist which Mencius gave to the old well-field system. In earlier days, all the land had been thought of as belonging to the nobility, for whom the peasantry farmed as tenants. But Mencius held that the land, being the public property of the state should be parceled out to the people who actually cultivated it. Thereby, they became freeholders, paying their tax to the state with produce from the public field. In this way he sought to make the rulers feel their responsibility for ensuring economic security to the common people. As the following passages indicate, his mind constantly worked on the problem of livelihood for the rural population.

"If the seasons for farming are not interfered with (by warfare), the grain will be more than can be eaten. If close-meshed nets are not allowed to enter the pools and ponds, the fish and turtles will be more than can be consumed. If axes and bills enter the mountain forests only at the proper time, the wood will be more than can be used. When grain, fish, and turtles are more than can be eaten, and there is more wood, than can be used, the people are enabled to nourish their living and bury them dead without any dissatisfaction. This nourishing of the living and burying of the dead without any dissatisfaction marks the beginning of the Kingly Way."

"Let mulberry trees be planted around five-acre home-steaks, and persons of fifty years may be clothed with silk. In rearing fowls, pigs, dogs, and swine, do not neglect their times (for breeding), and persons of seventy years may eat meat. Do not take away the time proper for the cultivation of a farm of one hundred acres, and its family of several mouths will not suffer from hunger."

"Let careful attention be paid to education in the schools, with stress on the inculcation of filial piety and fraternal duty, and there will be no gray-haired men on the roads carrying burdens on their backs or heads. There has never been a case of one who did not become a (real) king when (under his rule) persons of seventy wore silk and ate meat, and the common people suffered neither from hunger nor cold."

Denunciation of Graft in Any Form

Mencius noted that whenever men got into positions of power, they almost invariably yielded to a desire for personal, glory or private gain. He saw very clearly that this detestable intriguing for material gain was undermining the state. Therefore, in no uncertain terms, he attacked the acquisitive desire which could, if not checked, ruin the whole of society. On the other hand, he fully recognized that "the minimum requirement for moral life is that the livelihood of a man and his family be safeguarded."

Throughout his life, Mencius stoutly defended the thesis that men's nature is potentially good; that education can prevent the beclouding of human nature; that government is primarily for the benefit of the people; and, finally, that a clear distinction is to be made between a kingly ruler (ruling by virtue) and a dictator (ruling by force or cunning).

Conclusion and Relevance:

As we go through the thoughts of the great thinker Mencius we find them very much relevant today in educational, moral, and social level.. Some aspects of the work of Confucius and Mencius still influence the teaching methods used in China today, and some of their educational principles continue to inspire modern thoughts. For two millennia, the appeal of Confucius and Mencius to 'cultivate the nobility of the soul' has met with an extraordinary response, giving many people the courage to 'accomplish one's duty, at the risk of one's life'. They advocated a number of extremely sound educational approaches, such as setting strict criteria and encouraging personal initiative, which bore fruit in the rigorous standards of Chinese education after them. The educational tradition of which Confucius and Mencius are the two great pillars is thus being perpetuated in China and with discernment and along new lines, as part of the modernization process now under way.²

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² Mencius (372-289 B.C.) *Ge Zhengming*

Ambedkar as an Authentic Feminist**Dr. P. Ravi**

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Introduction

“Can anybody doubt that it was Manu of women in India? Most people are perhaps two facts. The first thing they do not of new or startling in the law of Manu about Brahmanism was born in India. Before social theory. What Manu did was to convert state. The second thing do not know in the who was responsible for the degradation aware of this. But they do not seem to know; what is peculiar to Manu. There is nothing women. They are views of Brahmins ever since Manu, they existed only as a matter of what was a social theory into the law of reason which led Manu to impose flues disabilities upon women. Sudras and women were the two chief sections of the Aryan society which were flocking to join the religion the Buddha and thereby undermining the foundation of Brahminic religion. Manu wanted to stem the tide of women flowing in the direction of women” - Dr. B.R. Ambedkar.

Dr. Babasaheb Ambedkar was a humanistic phenomenon of the 20th century and the story of his life is the story of how exceptional talent and outstanding force of character succeeded in overcoming in some of the most formidable obstacles that an unjust and oppressive society has ever placed in the path of the individual. He lived through a turbulent period of the Indian history, creating space for the dalit movement within the interstices between the movements of the contending closes with his meager resources. His thoughts are therefore heavily contextised by the dynamics of this contention. While simultaneously trying to build the ideological foundation for the movements, they tend to reflect expediency of survival and his anxiety to maximize the short term gains for dalits.

A man of sterling qualities, wedded to the cause of poor, Baba Saheb dedicated his whole life for their upliftment. He occupied a place of pride among the great leaders who championed the cause of the downtrodden and depressed people of India. He ceaselessly fought for their right and self respect. As a state socialist he fought for equality lasted till his last breath. He reclaimed for them identity, breathed political consciousness and galvanized them into a vibrant movement that changed the way of Indian politics. In the epic battle against the caste-system, he had performed well against all odds and still come out with outstanding results. At symbolical plane.

Manu who was the evil enemy in this epic as the code giver for the caste system has to concede defeat and make place for Ambedkar code in the form of the constitution of India. As part of his mission, he tried to solve the problem of the Indian women who was the victim of Manu's code of the Hindu religion and other religions systems except Buddhism women is the most victim of any society along the live world history creating gender inequality. He endeavored for the emancipation of women through the method of social reform. Dr. Ambedkar has an intense dislike for injustice done for women. Hence, he took up the problem of women in the wake of Raja Ram Mohan Roy and Phule while the former abolished cruel custom-sati and later educated women and untouchables. Ambedkar tried to uplift the status of women through legal measures and proposed the Hindu Code Bill.

Social Reforms Approach

Ambedkar denied the suppressive of women through anyway and took social reforms approach for the upliftment of the status of women. He has taken up this at tow levels; one at the level of Hindu family and the other at the levels of Hindu society. He wants to re-organize and reconstruct the Hindu society from the foundation. The problems of child-marriage, widow remarriage, con cremation (Sati) and post-con cremation (Sati) relate to the reform of the Hindu family. The abolition of untouchability and the caste-system, and the modification of the laws of adoption, marriage and succession related to the

reforms of the Hindu society. Ambedkar follows the method of social reforms after understanding the reality of the status of Indian women.

Ambedkar says that Manu propounded a theory of perpetual slavery for women, according to which women should not be allowed free rein in any respect. Accordingly men treated women as objects of pleasure created only for pleasing them. The right to education and the right to property is denied to women. Manu made laws to suppress women in full way and created vicious strategies to control them.

To prevent women resorting to Buddhism and other religions (which did not look down upon women), Manu laws are made laws of the state in order to retain them within the fold of Hinduism. Manu thus deprived women the freedom they had under the Buddhist era, thus protecting Hinduism as against the raising of Buddhism. To reinforce and strengthen the Brahminical faith and Varnashramadharma, Manusmriti formulated various injunctions which prohibited the (inter-marriages) women even from becoming nuns-women like Amrapali and Yasodhara and many others like them have become nuns in the Buddhist order.

Therefore Ambedkar embraced Buddhist religion in 1956 just before his death was the final attempt to become free of Hindu culture and society by precipitating the kind of radical change which he believed. Gautham Buddha had reformed ancient India. Buddha had given respectable place in his religion and propounded gender equality. He recognized women's personality within the family and out of the family. Bikkunis were made in the Buddha's religion like Bikkus (males).

Revising Hindu Code Bill (New Hindu Code Bill)

In 1941 British government of India appointed a commission to address the issue of codification of Hindu Law under the chairmanship of Shri. B. N. Rau who later appointed as the constitutional advisor of drafting independent India's constitution. The commission prepared the Hindu Code Bill in 1946, but it was never adopted and the Hindu law, thus remained uncodified. Dr. Ambedkar having entered the constituent Assembly, attended the first meeting of the Assembly on 9th December 1946. He studied the Hindu Code Bill and revised with necessary improvements. The revised Hindu Code Bill in the constituent Assembly on 11th April 1947. This bill was referred to select committee on 9th April 1948; and it was debated for four years.

Ambedkar is not satisfied by portraying the status and position of Hindu woman as underlined by the Manusmriti while speaking about the Hindu Code Bill in the constituent Assembly, he urged the members to have a common Code which would replace the Hindu Law, scattered as it is then regarding seven important matters i.e.,

- The right of property of a deceased Hindu, who has died interstate without making a will, to both male and female
- The order of succession among the different heirs to the property of a deceased dying interstate
- The laws of maintenance
- Marriage
- Divorce
- Adoption and
- Minority and guardianship

In 1951, at the time of framing the Hindu law, the Aliya Santhanam Law advocated monogamy as a rule of marital life. The same law existed in Madras, Bombay and Baroda. For instance, among the Natukoti Chettiars of South India, it was customary that the husband could not marry a second time unless he obtained the consent of his wife and allots her some certain property. That is why Ambedkar did not think the passing of the law of monogamy as a radical task.

He had concern for emancipation and empowerment of women not only of depressed classes but women of all castes and creed. The Hindu Code Bill that he tabled in the constituent Assembly was for emancipation and empowerment of all women for providing them right of inheritance, marriage, divorce, maintenance etc. His bill epitomizes the boldest and noblest endeavour of Dr. Ambedkar at emancipation and empowerment of Indian women.

The salient features of the Hindu Code Bill

- a) It applied to all Hindus well as Buddhists, Jains and Sikhs. Thus the bill makes for uniformity throughout country.
- b) It distinguished between two kinds of marriage, one sacramental and the other civil. The sanctified marriage must be monogamous. Since bigamy is not allowed, a specific provision has been made applying section 494 and 495 of the I.P.C. to Hindus who might be guilty for having committed bigamy. In the marriage the bridegroom must be 18 years and the bride 14 years. An idiot or lunatic would not be competent to contract a valid marriage.
- c) It deals with void and voidable marriages. Further, it deals with the restitution of conjugal right to and the grounds of judicial separation with regard to adoption it solved the problems suffered by earlier law. She is now regarded as a competent and intelligent human being, able to sell and dispose of her property. The daughter is also given an equal share in the property like son or the widow. In the new Hindu Code Bill the status of woman was recognized as equal to the man.

Failure and Success of the Bill

Nationwide oppositions from orthodoxy, women and natromal leaders and a fear of backlash from higher caste Hindus, Jawaharlal Nehru, the then P.M. of India, was constrained to withdraw Hindu Code Bill. Hence, Dr. B.R. Ambedkar resigned as Union Minister of Law and performed his determination for emancipation of women. But the failed Hindu Code Bill and the enactment of subsequent piecemeal legislations arising out of Hindu Code Bill together had profound effect on empowerment of Indian women.

During the debates of four years, only four sections of the bill were approved. Later Central Government of India passed the following four laws from these four sections;

1. The Hindu Marriage Act, 1955.
2. The Hindu Succession Act, 1956.
3. The Hindu Minority and Guardianship Act, 1956.
4. The Hindu Adoptions and Maintenance Act, 1956.

The enactment of these Acts was, indeed, a vindication of Dr. B.R. Ambedkar's Hindu Code Bill as a social legislation for the emancipation and empowerment of women in India. Dr. Ambedkar was acknowledged as a champion of downtrodden and a savior of Indian women.

Activities for Women

Dr. Ambedkar's concern for women's liberation dates back to 1927. In 1927, he advocated education to women for their emancipation following the footsteps of Mahatma Phule and his wife Savitri who pioneered the education among women. He supported the bill relating the maternity benefits for women labourers, introduced in Bombay Legislative Council. Dr. Ambedkar conducted many conferences for women of depressed classes in Mahad, Nagpur and other places where larger number of women attended.

Voting rights form an important part of political empowerment of citizens. Dr. Ambedkar's persistent demand for adult franchise constitute an important aspect of women's empowerment. Just as Dr. Ambedkar was organizing women's conference in Maharashtra, so was Periyar in Tamilnadu. The purpose of these both conferences was to empower women. During Mahad Satyagraha conference, speaking to the gathering of women on 26th December 1927, Dr. Ambedkar said, "... Also you must make sure that your daughters are educated. Knowledge and learning are not for men alone, they are essential for women too"

Like Rouscoe Pound, the eminent American Jurist, Dr. Ambedkar used his legal knowledge for creating a just social order. There are numerous examples to substantiate this contention. But the best example would be; provision for fundamental right to constitution and tabling of Hindu Code Bill in constituent Assembly. On 17th June 1927, addressing university convocation conference at women's Hindi University, he said, "don't depend on your husband for everything like slaves on their masters" In his own life, he taught his own wife and made her literate like phule educated his own wife Savitri Bai phule.

Conclusion

Like Rouseoe Pound, the eminent American Jurist, Dr. Ambedkar used his legal knowledge for creating a just social order. There are numerous examples to substantiate this contention. But the best example would, provision for fundamental rights in constitution and tabling of Hind Code Bill in Constituent Assembly. He tried to solve the women's problem at root level following legal system on the basis of social reform approach. Having great sympathy towards women's problems in Indian society, he resigned for his ministership at the failure of passing the Hindu Code Bill in the assembly. He did not behave like some feminists who emphasis more on dress code and copying male style. He recognized their identity and fought for gender equality as an authentic feminist in his own way. In his own words; "Those who wants to conserve must be ready to repair and all I want is that if you want to maintain the Hindu system, the Hindu culture and the Hindu society, do not hesitate to repair where it is necessary. The Bill asks for nothing more than repairing those parts of the Hindu society which have almost become dilapidated" It would not be inappropriate to call Ambedkar as one of the saviours of the Indian women. The gist of his advocacy of the cause of woman and exhortation to the Hindus to bring social change following modern times to establish modern India.

[Key Words: Social Reform Approach, Status of women, New Hindu Code Bill, Buddhism, Manusmriti]

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Quality Concerns in Teacher Education Program: An Initiative

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ABSTRACT

If education is the most important pillar in the development of a country, then the foundation of this pillar is only teacher education program. In the statement of Mahatma Gandhi, **“A teacher is not only the nuclei of the education system, but is also the backbone of the system and the success or failure of this system depends to a large extent on the community of teachers. A teacher, if works with sincerity, honesty and a sense of duty, raises students to their all-round development on the one hand and contribute unprecedentedly to harmony and peace in society and the nation on the other”**. Teacher Education Program is not mere a program, but it is a series of methods and techniques to develop skills and competencies and to develop awareness among pupil teachers about fundamentals of Education (economic, philosophical, sociological and psychological). To be an effective teacher, two components are critically important, what to teach (knowledge of the subject to be taught) and how to teach (knowledge of skill). These two components should be enhanced in teacher education program. Teachers are responsible for providing quality education in schools, so how effectively teachers discharge their responsibilities in schools can be defined in terms of quality education which refers back to quality teacher preparation program. It means Teacher Education is the keystone behind quality education. But the most important questions raised here are, what we are doing to fabricate, revitalize and protract this mainstay of education? Do we really visualize Humane and Professional quality teachers as a product from our new two year teacher education program? Is this increase in time duration is only enough to produce quality teachers? Whether this Teacher Education Program having compatible curricula, very fine modes of transaction and developed means of evaluation for this enhanced duration, will generate quality teachers for all types of schools in society? In this paper, authors tried to find out answers of the above questions.

Key Words: Quality, Teacher, Teacher Education Program, Quality parameters

Introduction

Teacher is one who can make the subject easier or difficult for pupils. Therefore it is very first step for teacher to be effective, learning promoter and interactive. A good teacher makes a difference. Many factors are considered in the improvement of student's achievement. Along with all other factors, the most important and frequently overlooked is quality of the teacher. To boost school education and for spreading it at each and every corner of the country, the government has initiated various important programs such as Sarv Shiksha Abhiyan, Rashtriya Madhyamik Shiksha Abhiyan (RMSA) as well as Universal Retention by 2020, Right to Free and Compulsory Education Act (2009) etc. These programs help in growing education at every nook and corner of the country as well as aims to achieve 100% Gross Enrolment Ratio by 2017. For successful implementation of these programs, there is a need for adequate number of quality teachers. In his **Call for Action for American Education in the 21st Century** in 1996, Clinton indicated that, “Every community should have a talented and dedicated teacher in every classroom. We have enormous opportunity for ensuring teacher quality well into the 21st century if we recruit promising people into teaching and give them the highest quality preparation and training”. Teaching is not easy to express, it is a complex phenomenon but a good teacher put together every effort to make it easy. Since teaching is considered an art and a science, the teacher has to acquire not only knowledge, but also skills that are called —tricks of the trade. It means teacher is the backbone of whole education system and well-organized teacher education program forms the base in developing effective teacher. A good teacher plays a significant and crucial role in improving the success chance of all the students. The above claim was supported by various evidence based researches (OECD, 2005; Stronge, 2007). As rightly said by Mr.

Criag R Barrett (Former CEO/ Chairmen Intel Corporation) that “Computers aren’t Magic; Teacher Are”.

In the words of Pt. Jawahar Lal Nehru, “The quality of a university is always in direction proportion to the quality of its teachers”. In a similar way quality of a school or quality of students also depends upon the quality of its teachers. It means that, if we want to secure the future of the country or to make it safe and sound, we have to invest in preparing quality teachers. To be an effective teacher, two components are critically important, what to teach (knowledge of the subject to be taught) and how to teach (knowledge of skill). These two components are enhanced and improved in teacher education program (the main focus is on how to teach).

Quality concerns in Teacher Education Program

If education is the most important pillar in the development of a country, then the foundation of this pillar is only teacher education program. As stated by NCTE (1998) in Quality Concerns in Secondary Teacher Education, “The teacher is the most important element in any educational program. It is the teacher who is mainly responsible for implementation of the educational process at any stage”. Quality of teacher education program lies in the effective discharge of all the responsibilities by the student teacher in the school during the internship as well as in real time situation, after the internship. A quality teacher along with subject specialization must also have to be well equipped in teaching competencies and skills. The extent of excellence shown by the teacher in his/her teaching is a sign of his/her quality teacher education program, which he or she received. It also includes the capability and ability to cater as well as satisfy the changing needs of the society. Teacher education program has direct connection with society as it is most important part of the whole education system. The NCF Position Paper on Teacher Education (2005), observes that “the existing programs of teacher education have become programs of liberal studies in education in many universities and are “woefully inadequate” in facilitating a deeper discourse in education for professional development and research in key areas of school education such as curriculum enquiry and design, pedagogic studies, epistemological concerns and issues related to school and society. As a consequence, the dominant ethos of teacher education remains confined to a positivist approach drawn from classical schools of thought in educational psychology and having little contact with a large number of innovative experiments that have mushroomed across India since the 1980s”.

In quality teacher education program, theory and practice should go hand in hand as John Dewey also insisted on the importance of both theory and practice for teaching and learning. In this ever changing world, quality teacher education program demands new knowledge and new understandings along with the qualities which are same as they ever were. Quality teacher education program aims at an absolute development of the student teacher. It envisages the humane and professional along with skill and technology integrated teachers. Quality teacher education must include basics of Visual Learning Environment, Health, Life Skills, Social Networking, Corporate Social Responsibility, Technology Integration, Activity Base, Cooperative Learning, Participatory Learning, Inclusive Education, Constructivist Approach, Connectionist Approach, & Choice Base.

To enhance the quality of teachers, to create innovativeness in teachers and to empower teachers to face future challenges, the program preparing future quality teachers should be of utmost quality. But the question is what should be the quality parameter in the quality teacher education program and what makes it effective? Or what quality parameters are we expecting from today’s teachers?

Some of the quality parameters for quality teacher education program include:



We are expecting two years Teacher Education Program since long back. We almost, all welcome this long pending decision of NCTE and surely this change might result in more adsorption of the knowledge. But still it is a question of concern that is this new shift will lead Indian Teacher Education to produce best quality teachers in future. NCTE tried its best role in shaping the future of Indian Future Teachers, as it added all the important and innovative components in its new curriculum for Teacher Training Program. In the view of authors, there should also some more important quality concerns which could be considered in Teacher Education Program.

Exposure of ICT

Information and Communication Technology (ICT) is entering remarkably in all sectors of the society in last 10 years. Education is also influenced by ICT. There is separate subject of ICT in B.Ed. and M.Ed. curriculum. But the problem is that all state and Central University is not offering ICT subject. Some universities offer but the transaction is not proper. Rather than giving emphasis to practical aspect, they give importance to theoretical aspect. May be because of lack of adequate facility, not quality teachers, Computer laboratory and required software etc. and if provided, these are not up to the mark or does not address the school issues of technology. Sometimes, schools have marched far

ahead in hardware and software and increased practice than the teacher trainees or teacher education institution. This anomaly has given rise to discontent in the success of the programme.

Although there is an advancement of technology, teachers and students can interact among themselves outside classroom with the help of Social media and Web portal. Through ICT teacher could enhance his/her abilities of creativity in subject. As NCTE in two year teacher education program, also emphasized on the facilities provided by the colleges or universities to student-teachers which leads to feasibility of ICT. Might be possible, this emphasis on infrastructure by NCTE will lead to technology oriented teaching and learning for student teachers in upcoming years. Technology is an important and integral part in today's education system and prepares teachers to maintain equilibrium with present and future.

Community Participation

Education and Society should have proper tuning with each other, because they both are interlinked with each other. So community participation is very essential. It is missing in one year B.Ed. program. Environmental projects and case studies as suggested in two year B.Ed. program helps student teacher in community interaction. In long duration internship, it may also be possible for student teachers to interact with parents. It helps in the development of concern among student teachers towards society and its development. One more thing is very important and should also be included in Teacher Training Program. The student teachers should also be sent for practice of teaching in rural areas where they will get fewer resources. It will help them to experience real India, with less resource and high potential. They will learn how to give best in critical situations with very few resources and high expectations.

Training student teachers for schools like IB, International Schools etc.

Society and culture is very much progressive from the perspective of globalization and liberalization. There is a great demand in national and International Schools as well as in IB schools. Globalization of Teacher education is one of the powerful components of Education and also it is the need of the hour. But in Teacher Education Program, most of the Colleges provide practical exposure in State Government Schools. Two year B.Ed. program focuses on discussions and presentations which will boost self development. Course on Reading and Reflecting on texts, journal writing, presentations and discussions help student teachers' to develop their communicative and writing skills which in turn prepare them for international schools.

Research Exposures

Teacher is the agent of change and teacher-training institutes across the India does this pious duty. Teacher-training institutes should emphasize to expose student teachers to practice research-based teaching. The teacher training institutes should explore the area to meet the teaching through the research wherever possible. In two year teacher education program, various activities are provided such as writing journals during internship and presentation and discussion of their school experiences. Various tasks such as projects, case studies, exhibitions of their innovative teaching materials, case studies also helps in providing experiences and also exposures to student teachers. Small research based projects should also be included in the training program and assigned to student teachers as an important part of their practice, which should include daily problems of students and how to deal with them. This type of projects helps student teacher in their real time situations while dealing with students.

Internship

When we talk about participation of teacher trainees in School, in B.Ed. program earlier students do not have enough time to utilize in Schools, but now they will get enough time to practice in schools as

an intern. Student teachers are more often to complete lessons and more worrying about marks/Grades rather than learning from School environment, learning through interaction with school teachers and principal. It is most important component in two year B.Ed. program. As “practice makes man perfect”, so it is very important to have long practices in real time situations to improve teaching skills more effectively. The idea of making the teacher more skill based and self reliant is a fundamental contribution of Mahatma Gandhi ji to teacher education.

Continuous feedback to students requires continuous monitoring of students. It is very important to be having guidance or feedback lectures where students can share their opinion/problems with their teachers and mentors. There is not enough justice given to this quality indicator of learning because of lack of time and infrastructural facility. Only few of the Teacher Education Institutes provide mentoring facility to their student teachers during internship program. Observations by the peer group, subject teachers of the school along with faculty and continuous feedback helps interns to develop their teaching skills more effectively.

Management and Leadership Skills

In this present era, which is globalised and full of challenges, inconsistency and new demands are there for every teacher. Teachers should learn to manage the changes which in turn help him/her to lead them. It is the Quality Teacher Education Program which makes teacher capable of managing and leading the changes of this ever changing society. According to Dr. A P J Kalam (2008), “the aptitude of entrepreneurship should be cultivated right from the beginning and in the educational environment both in the schools and the colleges. We must teach our student to take calculated risks for the sake of larger gain, but within the ethos of good business. They should also cultivate a disposition to things right. The teachers and administrators as role models are very important. The inner being must be illuminated by righteousness. This capacity will enable them to take up challenging tasks later”. For the cultivation of management talent and ability to lead or leadership skills, the teacher education system must ensure and appropriate curriculum input and method of learning.

Life Skills Training

Life Skills are an important part of education as they are the key ingredients in promoting positive outlook and healthy behaviour. It enables the individual to: translate knowledge, attitude, skills and values into action; behave responsibly and this leads to healthy living; develop positive attitude towards themselves and others; develop full potential; promote the state of mental well being as this motivates them and others; promote risk free behavior; communicate effectively; develop negotiation skills; improve self perception by building self confidence, building self esteem, building self worth. The life skill training helps student teacher to develop their self esteem and boost their confidence and prepare them to face challenges of life and work simultaneously. There is a strong need of this type of training to student teachers that enables them to evaluate the situation, and to make safe choices based on well-developed sense of self, and not just by doing what others do.

Conclusion

The perspectives of Teacher Education Program is only to develop the understanding of globally changing scenarios or issues and approaches in an innovative way for the better planning and organization of floating knowledge in local context for meaningful growth and development of students. Teacher Education Program is important not only to develop teaching skills or to make subject matter expert to student teachers but also help them to inculcate qualities such as management, inventiveness, perseverance, and efficiency orientation, constructive, problem solving ability, influential, capacity to deal with any type of situation, assertiveness, self –bearing capacity and capacity to manage stress. Quality in Teacher Education Program leads to the quality in education system which in turn results in the development of the country in each and every aspect. Yes it is true

that the quality is not embedded in policies and programs, rather it lies within inner self. But quality programs could surely boost the inner qualities.

Suggestions

- For completing projects, field works or any other extra activity other than their academic schedule, student teachers would be provided some certificates which will help them while seeking job.
- Life Skill activities should also be included in enhancing professional capacities, so that student teachers could also learn and develop them.
- Teachers acting as mentors will also get some points or certificates which will help them in yearly increments.
- Best school teachers acting as mentors should get some reward from college or university which will motivate them.

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A Study to Find out the Effects of Swamiji's Music in Depression Level of Students and Aged Person**Jayanta Acharya**Assistant Professor, Hope Institute of Bengal, District -Howrah, State - West Bengal, India,
E-mail-jayantaacharya16@yahoo.in**ABSTRACT**

Every civilized society has an effect of music which may have different forms. This music is a part of a healthy life. Many learned men as well as parents also believe that music really plays a very important role for the grooming of a person. The music helps for mental development of a child. Music also helps for the development of memory and ability of a child. Music is not only helpful for children but also equally helpful or entertaining every age group. Some very popular songs leave an impact on one mind for a long time. Even it reduces the stress and depression that we listen regularly. Each and every one of us may not have the same taste of music. Especially the teenagers prefer a different type than the other age group. They specially prefer song of faster beat like rock music or heavy instrumental songs. Most of the times we can find these teenagers do not understand the words of the song, but under the influence of groups they sometimes develop an inclination to such music. By listening to such music they develop a different type of feelings. Specially this faster beat songs or film songs or modern band songs has a hidden indication of sexuality. Not even that, the language of this songs are equally sexuality. The exposure of the actor and actress are very indecent. This creates a deep impact in their mind and they show their interest in such things. They develop a very wrong notion for the opposite sex. Especially the boys of this age taken girls as commodities whom they regard as cheap and most of them also gets addicted to drugs, alcohol, smoking and many such intoxicating things. These songs develop a very wrong impression in the mind of these teenagers. Presently the sexual harassment of women and other antisocial activities somehow has a link with these modern songs. Even the psychologist also proved that music influences human life to a great extent.

Key Words: Swami Vivekananda, Music, Healthy Life, Depression**Introduction**

Swami Vivekananda during those days took up music as an instrument to motivate or inspire and to reduce anxiety of the young generation. Swamiji took recourse to this song to awaken the awareness of the young people in dependent India. He said the nation became womanly, hearing the womanly music since childhood. even the poets cannot draw such a nation in imagination 'Domru Singa' will have to be played, people have to speak the words like 'Mohabir, Mohabir, Haro, Haro, Bom, Bom' to awaken the nation. the music that softens the feelings of men, should be stopped for some days. people should get addicted to 'DHRUPOD MUSIC' instead of 'KHEYAL' and 'TOPPA'. The nation should be invigorated through the rhythm of Vedic hymn. Magnanimity should be brought in every aspect. If we follow such ideas, then the people and nation will prosper.

It has been proved scientifically that from childhood if one learns music then not only his memory but also his conscience as well as all hidden talents develops. More or less any of these qualities a child can have which is proved by the scientists. At an early age Swamiji started learning music. so, perhaps our motherland got such a multitalented personality, a godlike figure - swami Vivekananda. The scientists has proved that the practice of music develops certain important neuron circuits and synaptic connections which helps to develop conscience, memory and decision making process in human beings. So to be a musician, only practicing or rehearsing music regularly will not do, infect to be intelligent, honest and a wonderful human being we need to learn music.

In the life of human beings the role of music and words are unlimited. But not all the words are plea to hear. The people of Vedic age discovered what kind of words are pleasant to hear and enjoyable. By imitating the songs of birds they first discovered the musical notes. The main source of the seven notes of music has developed by hearing by hearing for instance, from the call of peacock

we get 'SA', 'RA' from the cry of oxen, 'GA' from the cry of a kid, 'MA' from a certain type of bird called as Chakra bag, 'PA' from the call of nightingale, 'DHA' from the call of a donkey or horse, NEE from the call of an elephant. According to swami Vivekananda India has given the world seven musical notation 'SA RE GA MA PA DHA NEE' and tone of three 'gram' (by which we can make musical notation). In 1898, Swamiji was in Calcutta, India, taking part in the consecration of Ramakrishna Math monastery set up in the house of Nilambar Babu, a disciple of Ramakrishna. Vivekananda wrote the poem during his stay there. This *arati* is sung in all Ramakrishna *Maths* and Ramakrishna missions in their daily prayers. Researchers have done research on this song of Swamiji's song. The song changes thinking of both young and old.

Objectives

- 1) To know the difference between students & aged persons in respect of changing behaviour.
- 2) To know whether any relation exists between depression and the scores of changing behaviour.

Null Hypotheses

- H1. There exists no difference between student & aged person in respect of changing behaviour.
- H2. There exists no co-relation between depression and the scores of changing behaviour.

Methodology

Sampling: In case of selection of sample one technique of sampling was used, known as Purposive Sampling-to select District, Blocks and co-operating institution. After selecting Howrah District, Belur Vidya Mandir & Ramakrishna shiksha Mandir & Belur math at Jagacha Block was selected. Collage classes 1st yr, 2nd yr, 3rd yr and B. Ed. were selected purposively. Considering the time limit and other facilities 300 students & 300 aged people were selected. Total 300* 2=600 sample.

Variables of the Study: The following variables were considered in the study: Changing behaviour and Depression. Changing behaviour is independent variables and Depression is the dependent variable.

Tools: Tool- Questionnaire (close ended). & Beck Depression Inventory Questionnaire refers to device for securing answers to a series of questions by using a form, which the respondent fills in himself. Goods, Hatt (1952).

Sri Ramakrishna Arati (Khanda Bhava Bandhana)

Khandana-bhava-bandhana, jaga-vandana, vandi tomay,

Niranjana nara-rupa-dhara (repeat) nirguna gunamay,

Mochana-gha-dushana, jaga-bhushana, chid-ghana kay,

Jnan-anjana vimala-nayana (repeat) vikshane moha-jai.

Bhasvara bhava sagara, chira-unmada, prema-pathar,

Bhaktarjana yugala-charana (repeat) tarana bhava-par.

Jrimbhita yuga ishvara, jagad-ishvara, yoga-sahay,

Niro-dhana samahita-mana, (repeat) nirakhi tava-kripay.

Bhan-jana dukha-ganjana, karuna-ghana. karma-kathor,
Pranarpana jagata-tarana, (repeat) krintana-kali-dor.
Vanchana-kama-kanchana, ati-nindita, indriya-rag,
Tyagishvara he nara-vara, (repeat) deho pade anurag.
Nirbhaya gata-samshaya, dridha-nishchaya, manasa-van,
Nishkarana-bhakata-sharana, (repeat) tyaji-jati-kula-man.
(Sampada tava shripada, bhava-goshpada vari-yathay,
Premarpana sama-darashana, (repeat) jaga-jana-dukha-jay.)2
[(Namo namo prabhu vakya manatita)2 mano vachanai-kadhar;
Prabhu mano vachanai-kadhar,
(Jyotira-jyoti ujvala hridi kandara)2 tumi tamo-bhanjana-har;
Prabhu tumi tamo-bhanjana-har.]2
(Dhe dhe dhe langa ranga bhanga baje anga sanga mridanga)2
(Gayiche chanda bhakata-brinda arati tomar)2
Jaya jaya arati tomar, hara-hara arati tomar, Shiva-shiva arati tomar.
Khandana-bhava-bandhana, jaga-vandana vandi tomay.
Jai Sri Guru Maharaj ji ki jai!

Data Analysis

Researcher for 3 months continued this counselling of on about 600 people. Among them 300 people are students and rest half belongs to different status of the society. The age group of the students are nearly from 18 to 33 whereas the others are mostly above 50 years old. The students all are the residents of this organization. These students are generally the holder of bachelor's degree, master's degree, or even B. Ed. degree. They are generally the regular listeners of this song. For a better result the scientist has prepared a questionnaire and gave it to the listener of this song to provide a better counselling to them. And they were asked to tick the correct answer of the following questions which they did properly.

It has been noticed that 60% of students, aged people mainly 68 years of age and even 5 years above children are also listening to such a song. It has been noticed again that 81% of students and 92% of aged people regularly listen to such music. But 37% of students and 48% of aged persons who listen to the song understand the meaning of the song. Whereas others may or may not understand the meaning of the song.

18% of students of Belurmath and 86% of listeners of Kashipur are mainly attracted by the instruments used in the song. So, most of the positive answers came in such a question from the students. Even in the main temple of Belurmath and Kashipur Uddyanbati the answers are also positive. In this song mainly the instruments such as harmonium, tobla, Tambourine is used. This song creates a calm and pleasant ambience in the wide spacious room of the main temple of the moth.

At least, 25% of youngsters and 68% of aged men responded that they cannot spend a day without listening to such a pleasant music. Even 71% of the students and 87% of the aged people are of the view that this song calms their mind and body.

As tiredness goes away depression & anxiety starts. Depression is a generalised emotional state. Depression is an emotional disturbance that may encompass many different feelings and symptoms. It is defined as a vague, unpleasant and sometimes debilitating emotion that is experienced in anticipation of misfortune. In social performance situations the sufferer fears exposure to scrutiny humiliation or embarrassment and anticipates the failure to perform up to standard. In the performance situation one is intensely anxious may have a panic attack and sometimes avoid, the feared situation or endure it with intense distress. The combination of avoidance, anticipation or anxiety in the situation prevents one from functioning normally in the occupational area. If the pattern of depression becomes long lasting or pervasive enough, it can generalize to other situations and with time its sufferer may develop avoidant personality disorder. Other than this if one realizes and understands the meaning of the song then it gives relief and calms the mind. 73% of students told that listening the song regularly draws away the tension and depression of daily life. 89% of aged people are of the view that this song removes their depression. They also experienced that this song gives relief from their family life. The song has hidden meaning which conveys our duty to our society and mankind. It even gives us the message how we can gain the blessings of the Almighty. We can also understand the significance of our life. In this song the famous saying of Swamiji, 'who loves man serves god' is reflected. We have to drive the entire world to perfection. We should help everybody considering them as our dear ones. 76% of students and 86% of elderly people are of the view that this song enhances their social awareness. These listeners have done a lot of social work such as helping the needy, and helping the students who are academically good. 82% of students and 96% of elderly people reported that this song increases their will power.

68% of students and 94% of aged persons have admitted that this song is instrumental in changing their behaviour. They have developed a good relationship with the people around them. They exchange good wishes. At present, the relevance of this song is much. Because with the change of age, we have changed our leading of life. Today, the ideal of simple living and high thinking into high living and no thinking. At present, people are only competing to curb each other. Patience, love, affection are lost. Earlier people had a good relationship not only with their family but also with the people around them. The elderly people of the family had the right to love and rule. Now a days, we do not see joint family. Children are brought up in a nuclear family where both fathers and mothers are in the service. Naturally, they are not able to spend much more time with their children. Even in this situation, this song has a great significance. Students have informed that this song gives them peace and happiness. They become more patient. They feel a strong relation among their friends and relatives. Aged persons also have admitted that this song gives them peace of mind. The race of this song remains for a long time. This song gives people inspiration after home from their work. They feel the urge to stand by the people who are in trouble.

82% students and 98% aged persons have admitted that this song has developed their spirituality and power of realization. Several educationists and psychologists think that one of the main objectives of education is to create spiritual awareness. That is why swamiji has admitted the importance of meditation for women's education. It will increase mental power. He believed that one could achieve unlimited power of memory through meditation.

In this age of science and globalization, many people do not follow this ideal though Radhakrishnan, Rabindranath Tagore, Rishi Aurobind, Swami Vivekananda etc. have admitted its spiritual importance. Indian Education Commission has given the importance to spiritual development and to standard living. Several idealists, philosophers and educationists think that one's spiritual awareness can be awakened if he/she takes his/her morality to a new and advanced level. They think that the aim of education is to awaken spiritual awareness. Spiritual education helps people to

transform their hatred into love, violence into non-violence. In short, spiritual education gives a way live happily and peacefully.

82% students and 96% aged persons have admitted that this song develops their will power. They are able to concentrate more on other works. Will power is such a positive and creative power that helps us to determine and to avoid the undesirable activities. It is that special ability of mind which helps us to get know about what is right and what is wrong.

97% students and 99% aged persons have admitted that this song teaches us how to become a perfect man. It changes our view of life. This song leads us to lead a selfless life. It inspires men to be lovers only for the sake of love. This song helps people to advance in life. It helps us to learn what the main object of our life is. In this age of globalization, when people are tired of running after money, this song helps them to have faith in God and to believe people around them. This song has every element that teaches us to have control over our desire for all earthly materials. It also teaches us to develop our qualities for being a perfect man.

83% students and 97% aged persons have admitted that this song develops their patience and tolerance. Gradually, this song which has a length of 20 minutes is difficult to hear and sing. But they used to it gradually. In course of time this patience has also influence in other things of life and they succeed in all spheres of life.

Patience is the most necessary thing in a student's life. If one learns anything with patience, it remains with him for a long time. It improves the students' learning ability. Patience is confined not only in life of a student but also in other spheres of life like working life, family life and even in bringing up children. Otherwise, if we develop our power of tolerance, we will be able to cope with the circumstances. Incidents like, killing violence, quarrelling will decrease. Shree shree Sarada ma Said, "one must be patient like the earth. What inequities are being perpetuated on her! Yet she quietly endures them all".

After listening to this song in the evening, 67% of students have admitted that this song improves their attention to studies. To enhance their attention to studies, this song has a great role. 24% of students have admitted that this song improves their attention and interest at times. 9% of students have admitted that this song has motivated them. Actually, they admit that they cannot understand the meaning of all words of this song. 88% of students have admitted that this song increases their interest and attention to studies. And 12% of students have admitted that this song gives them the interest in literature.

Analysis of Data and Major Findings:

Showing t Value:

Changing behaviour	N	M	S	SED	df	t	Level of Significance
Student	300	45.67	7.69	0.769	598	1.96	No Significance
Aged People	300	50.72	8.13	0.813			

There is no difference between students and aged people in score of changing behaviour. So calculate value is less than table value that is why null hypotheses is not rejected.

Showing Co-relation

	N	M	S	SED	df	r	Level of Significance
Changing behaviour	300	46.74	8.135	0.332	398	-0.456319	Negative co-relation
Depression	300	4.253	3.315	0.135			

There is Negative co-relation between score of Changing behaviour and depression.

Limitations of the Study:

Although the investigator tried to precede this study to the best of his efforts sincerely but there are certain limitations as the study was conducted within restricted scope and facilities.

The Limitations of the Study:

- 1) In the study 600 students & aged person were taken as sample from both group. For more valid results the number of sample should be increased but it was not possible due to paucity of time.
- 2) The changing behaviour of different subjects could be assessed to get more specific results; it was not possible due to time constraint.

Finding and Conclusion

- The song makes calms their mind and body.
- The song draws away the tension and depression & anxiety.
- The song enhances their social awareness.
- They have a good relationship with the people around them.
- They have developed their spirituality and power of realization and also developed will power.
- The song leads them to lead a selfless life and also develop their patience and tolerance.
- The song improves their attention to study and daily work.

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Impact of Health Related Physical Fitness and Nutritional Status on Their Academic Performance

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ABSTRACT

The development of any country and area depends largely on the education of the youth and students. Understanding the nature of the causal relationship between health and education is important to determine the exact relation between them. The mechanism by which health which affected by the nutrition and physical fitness influence educational achievement is not well established, but poor health, unfitness and malnutrition may affect cognitive abilities, necessary for learning process and consequently educational achievement. This study shows that that, firstly, the rural students have lower BMI values than their urban students which may be due to dietary differences and physical fitness of the students have less access to convenience foods and as such may have less consumption of these type of empty calorie containing foods. Also the academic achievements of rural are lower than their urban counterparts which again comes out in the positive correlation of physical fitness and nutritional status with academic performance.

Key Words: Students, Physical Fitness, Nutritional Status, Academic Performance

Introduction

The development of any nation or community depends largely on the quality of education of such a nation specially in youth and students. It is generally believed that the basis for any true development must commence with the development of human resources. It has been argued that health is an important factor for academic achievement at school and in higher education. Consequently, in the context of universities or colleges, promoting the health and well-being of all members means promoting effective learning. A systematic literature review to examine whether school health programmes improved academic success provided positive evidence for at least some programmes. Similarly, another review showed positive associations between parameters of health (e.g., school-based physical activities, nutritional status) and academic outcomes/performance. Chronic malnutrition experienced during early life inhibits growth, retards mental development, and reduces motivation and energy level, causing a reduction of educational attainments and delay in school entry. Understanding the nature of the causal relationship between health and education is important to determine the exact relation between them. From a policy point of view, understanding the relationship between health and education is essential to formulate new possible policy interventions targeted to the improvement of children's status in developing countries. Given the growing importance of the potential strong connection between nutrition, physical fitness and schooling in developing countries the analysis presented in this work makes progress in sorting out such a casual relationship. Furthermore, investments in health is expected to have positive effects on education since the returns from investment in education last for many periods and health status is positively correlated with life expectancy.

Literature Review

Youth face a number of food-related concerns, such as poor nutrition, obesity, and hunger. In 2010, more than one-third of children and adolescents were overweight or obese (Centers for Disease Control, 2014), while in 2012, nearly 20 percent of Minnesota's 9th and 10th grade students were obese (Minnesota Department of Health, 2012). In addition to obesity, children also encounter food

insecurity, or limited access to food due to an absence of money or resources. Ten percent of households with children faced food insecurity (Paul et. al., 2015). In Minnesota, 10 percent of households are classified as food insecure, while it is estimated that 1 in 6 children are at risk of hunger (MacLellan D, Taylor J, Wood K. 2008). Recent studies have demonstrated that nutrition affects students' thinking skills, behavior, and health, all factors that impact academic performance. Research suggests that diets high in trans and saturated fats can negatively impact learning and memory, nutritional deficiencies early in life can affect the cognitive development of school-aged children, and access to nutrition improves students' cognition, concentration, and energy levels. For example, one study found that 5th grade students with less nutritious diets performed worse on a standardized literary assessment (Rampersaud et al., 2015). Another study discovered that 5th grade students who ate more fast food fared worse on math and reading scores. (Bradley, B, Green, AC. 2013).

Objectives of the Study

- To identify any difference between rural and urban students, girls and boys students regarding their health status and impact on academic performance
- To identify impact of physical fitness and nutrition on their academic performance.

Hypothesis

- There may be significant correlation between physical activity and academic performance.
- There may be significant correlation between nutritional level and academic performance of the students.
- There may be significant correlation between different regions (rural and urban) of school students and academic performance.

Methodology of the Study

Study Area: The Study areas are Nadia and North 24 Parganas. Girls and Boys students from rural and urban areas was taken into consideration. Ghoshpara Saraswati Trust Estate Vidyapith and Alaipur Manorama Sikshaniketan are considered as urban and rural areas school respectively.

Sample: Both boys and girls students of class XI will be taken from the rural and urban areas of the above places. From the both rural and urban areas twenty boys and twenty girls students are considered respectively.

Tools: For conducting the test the following tools were used -

- Weighing machine
- Height stand
- Stop watch
- Mat
- Grip dynamometre
- Skin fold caliper
- Measuring tape
- 400mts
- track
- clapper

- Flexometer
- Score Card
- Pencil
- Results of class XI
- Standard Questionnaire

Procedure of the Study

The study was conducted in the separate room of the above schools and the playground of the school. To get the require information following tests were administered

- Measurement of personal data
- Measurement of Height-Weight
- Measurement of Shot-puts
- Measurement of Flexibility
- Measurement of 12 minute run
- Muscular strength endurance.
- The study were through the health related physical fitness and Anthropometry measurement which guided by the ICMR publication " Nutritive value of Indian Foods " and graph of National Center for Health Statistics in collaboration with the National Centre for chronic Disease Prevention and Health Promotion(2000).

Anthropometry Measurement

In this study the anthropometric measurements included the measurement of height and weight to assess the nutritional status of each subject. These were recorded by the standard technique. Measurement of standing height was taken with shoes off body and body standing straight, against the improved rod, measuring tape. Weighing balance was used for recording in kilograms. Mean height and weight were calculated and compared with National Centre for Health Statistics standards.

Statistical Procedure

After collecting the data I have gone through statistical analysis for computation, calculation and analysis of the study. The relevant formula was adopted from Garrett (1973).

Results and Discussion

The data collected according to the procedure and discussed following. The raw scores were being converted to t - scores according to the design of the study. Appropriate statistical analysis was made and computed scores were also in this chapter. The analysis of the computed scores is also made to arrive at specific conclusions.

TABLE 1. Academic achievement ,Physical fitness, Nutritional status with their different t-scores parameters of Ghoshpara Saraswati Trust Estate Vidyapith for boys (17 – 19 Yrs)

Sl. No.	Ht	Wt	Situp	t- score	Shot put	t- score	Flexibility	t- score	12 m run	t- score	Questionnaire marks	t- score	XI marks	t- score	Academic Achievement	Physical Fitness	Nutritional Status
1	1.52	34	13	40.44	4.2	41.07	32	58.29	1620	47.06	42	42.82	109	30.57	73.39	186.86	14.72
2	1.73	58	28	55.99	8.2	59.93	22	40.83	1800	50.62	59	61.45	199	49.39	110.84	207.37	19.38
3	1.62	59	28	55.99	9	63.70	29	53.06	1440	43.50	73	76.79	318	74.27	151.06	216.24	22.48
4	1.66	51	36	64.28	9.1	64.17	28	51.31	1260	39.94	45	46.11	222	54.20	100.31	219.70	18.51
5	1.54	37	32	60.13	6.9	53.80	24	44.33	2880	71.98	43	43.92	258	61.72	105.64	230.24	15.60
6	1.68	44	32	60.13	6.95	54.03	28	51.31	2520	64.86	39	39.54	202	50.02	89.55	230.34	15.59
7	1.58	46	43	71.54	7.4	56.15	36	65.28	1080	36.38	52	53.78	198	49.18	102.96	229.35	18.43
8	1.63	48	28	55.99	6.7	52.85	18	33.85	1080	36.38	50	51.59	199	49.39	100.98	179.08	18.07
9	1.66	45	35	63.24	7.95	58.75	22	40.83	1800	50.62	40	40.63	212	52.11	92.74	213.45	16.33
10	1.67	48	32	60.13	9.1	64.17	31	56.55	1800	50.62	50	51.59	198	49.18	100.77	231.47	17.21
11	1.64	43	32	60.13	8.25	60.16	26	47.82	1980	54.18	39	39.54	199	49.39	88.92	222.29	15.99
12	1.52	38	34	62.21	7.2	55.21	16	30.36	2160	57.74	33	32.96	212	52.11	85.07	205.52	16.45
13	1.57	44	23	50.80	3.8	39.18	42	75.75	1800	50.62	35	35.15	189	47.30	82.45	216.36	17.85
14	1.67	44	23	50.80	6.8	53.33	18	33.85	1800	50.62	59	61.45	176	44.58	106.03	188.60	15.78
15	1.74	68	27	54.95	9.15	64.40	28	51.31	1800	50.62	30	29.67	155	40.19	69.86	221.29	22.46
16	1.64	46	42	70.50	7.4	56.15	28	51.31	2880	71.98	38	38.44	218	53.36	91.80	249.94	17.10
17	1.58	40	26	53.91	7.75	57.80	30	54.80	3240	79.10	41	41.73	210	51.69	93.42	245.62	16.02
18	1.6	56	18	45.62	9.12	64.26	18	33.85	1800	50.62	53	54.88	245	59.01	113.88	194.36	21.88
19	1.7	53	31	59.10	8.25	60.16	26	47.82	1620	47.06	48	49.40	178	45.00	94.39	214.14	18.34
20	1.56	40	17	44.58	4.6	42.96	31	56.55	1260	39.94	49	50.49	210	51.69	102.18	184.03	16.44

TABLE 2. Academic achievement, Physical fitness, Nutritional status with their different t-scores parameters of Ghoshpara Saraswati Trust Estate Vidyapith for girls (17 – 19 Yrs)

Sl. No.	Ht	Wt	Situp	t-score	Shot put	t-score	Flexibility	t-score	12 m run	t-score	Questionnaire marks	t-score	XI marks	t-score	Academic Achievement	Physical Fitness	Nutritional Status
1	1.51	39	19	46.66	5.45	46.96	26	47.82	1260	39.94	44	45.01	200	49.60	94.61	181.38	17.10
2	1.48	40	13	40.44	3.85	39.42	30	54.80	2160	57.74	49	50.49	201	49.81	100.30	192.40	18.26
3	1.56	48	6	33.18	3.5	37.77	28	51.31	1980	54.18	50	51.59	189	47.30	98.89	176.44	19.72
4	1.57	48	14	41.47	4.2	41.07	25	46.07	1440	43.50	51	52.68	188	47.09	99.77	172.12	19.47
5	1.63	40	27	54.95	8.65	62.05	21	39.09	1620	47.06	49	50.49	187	46.88	97.37	203.15	15.06
6	1.48	41	10	37.33	3.15	36.12	29	53.06	1260	39.94	59	61.45	175	44.37	105.82	166.45	18.72
7	1.54	39	5	32.14	4.25	41.31	25	46.07	1620	47.06	60	62.55	248	59.63	122.18	166.58	16.44
8	1.6	34	20	47.69	5	44.84	20	37.34	1440	43.50	60	62.55	218	53.36	115.91	173.38	13.28
9	1.59	42	12	39.40	5.15	45.55	27	49.56	1800	50.62	49	50.49	170	43.32	93.82	185.13	16.61
10	1.55	33	8	35.25	7.18	55.12	28	51.31	1620	47.06	50	51.59	198	49.18	100.77	188.74	13.74
11	1.45	48	15	42.51	4.2	41.07	33	60.04	1260	39.94	52	53.78	160	41.23	95.01	183.56	22.83
12	1.48	55	18	45.62	3.2	36.36	35	63.53	1800	50.62	59	61.45	350	80.96	142.41	196.13	25.11
13	1.6	51	22	49.77	8.1	59.45	28	51.31	1800	50.62	70	73.50	315	73.64	147.15	211.15	19.92
14	1.43	36	23	50.80	1	25.99	35	63.53	1620	47.06	47	48.30	180	45.42	93.72	187.38	17.60
15	1.46	35	10	37.33	4.1	40.60	38	68.77	2700	68.42	49	50.49	176	44.58	95.07	215.11	16.42
16	1.63	42	20	47.69	5.33	46.40	21	39.09	1260	39.94	43	43.92	121	33.08	77.00	173.12	15.81
17	1.67	46	20	47.69	5.1	45.31	26	47.82	1620	47.06	39	39.54	130	34.96	74.50	187.89	16.49
18	1.54	46	18	45.62	6.15	50.26	22	40.83	1440	43.50	46	47.21	145	38.10	85.30	180.22	19.40
19	1.5	60	12	39.40	3.8	39.18	29	53.06	2160	57.74	49	50.49	209	51.48	101.97	189.38	26.67
20	1.56	40	17	44.58	4.6	42.96	31	56.55	1260	39.94	49	50.49	210	51.69	102.18	184.03	16.44

TABLE 3. Academic achievement ,Physical fitness, Nutritional status with their different t-scores parameters of Alaipur Manorama Sishkhaniketan (H.S.) for boys (17 – 19 Yrs)

Sl. No.	Ht	Wt	Situp	t- score	Shot put	t- score	Flexibility	t- score	12 m run	t- score	Questionnaire marks	t- score	XI marks	t- score	Academic Achievement	Physical Fitness	Nutritional Status
1	1.58	50	38	64.80	7.4	56.21	24	47.81	1980	60.96	51	56.69	293	50.69	107.37	229.77	20.03
2	1.71	60	30	54.91	8.66	61.57	18	39.84	1278	39.56	43	45.06	269	45.53	90.59	195.89	20.52
3	1.6	42	31	56.15	7.2	55.35	30	55.77	1980	60.96	51	56.69	273	46.39	103.08	228.24	16.41
4	1.61	50	29	53.68	6.85	53.87	29	54.45	1620	49.99	40	40.70	239	39.09	79.78	211.98	19.29
5	1.65	50	26	49.97	8.1	59.18	19	41.17	1800	55.47	37	36.34	261	43.81	80.15	205.80	18.37
6	1.5	46	19	41.32	6.75	53.44	22	45.15	1080	33.53	44	46.51	245	40.37	86.89	173.44	20.44
7	1.68	65	29	53.68	7.1	54.93	18	39.84	1440	44.50	38	37.79	300	52.19	89.98	192.95	23.03
8	1.65	56	25	48.73	7.4	56.21	19	41.17	1980	60.96	33	30.52	267	45.10	75.62	207.07	20.57
9	1.65	49	29	53.68	6.85	53.87	32	58.43	1260	39.02	37	36.34	305	53.27	89.60	204.99	18.00
10	1.68	55	20	42.55	8.73	61.86	29	54.45	1620	49.99	34	31.97	251	41.66	73.64	208.85	19.49
11	1.61	56	27	51.21	8.87	62.46	17	38.52	1800	55.47	43	45.06	260	43.60	88.65	207.65	21.60
12	1.61	43	36	62.33	6.7	53.23	21	43.83	1980	60.96	43	45.06	270	45.75	90.80	220.34	16.59
13	1.64	50	40	67.27	9.15	63.65	31	57.10	2340	71.93	46	49.42	260	43.60	93.02	259.95	18.59
14	1.58	60	28	52.44	6.87	53.95	24	47.81	1800	55.47	44	46.51	300	52.19	98.70	209.67	24.03
15	1.59	50	30	54.91	10.35	68.75	26	50.46	2160	66.44	46	49.42	289	49.83	99.25	240.57	19.78
16	1.74	50	27	51.21	7.5	56.63	23	46.48	1800	55.47	38	37.79	299	51.98	89.77	209.79	16.51
17	1.71	56	46	74.69	11.5	73.65	17	38.52	2520	77.41	53	59.59	316	55.63	115.22	264.27	19.15
18	1.46	46	37	63.56	8.16	59.44	22	45.15	1800	55.47	55	62.50	316	55.63	118.13	223.63	21.58
19	1.59	42	34	59.86	6.95	54.29	26	50.46	1980	60.96	55	62.50	408	75.40	137.90	225.57	16.61
20	1.6	84	26	49.97	7.57	56.93	24	47.81	1440	44.50	46	49.42	360	65.08	114.50	199.21	32.81

TABLE 4. Academic achievement ,Physical fitness, Nutritional status with their different t-scores parameters of Alaipur Manorama Sishkhamiketan (H.S.) for girls (17 – 19 Yrs)

Sl. No.	Ht	Wt	Situp	t- score	Shot put	t- score	Flexibility	t- score	12 m run	t- score	Questionnaire marks	t- score	XI marks	t- score	Academic Achievement	Physical Fitness	Nutritional Status
1	1.52	43	14	35.14	3	37.49	40	69.05	1260	39.02	45	47.96	253	42.09	90.06	180.69	18.61
2	1.53	44	16	37.61	3	37.49	12	31.88	1440	44.50	46	49.42	300	52.19	101.61	151.48	18.80
3	1.6	40	21	43.79	3.8	40.89	39	67.72	1620	49.99	63	74.13	250	41.45	115.58	202.39	15.63
4	1.55	48	21	43.79	3.37	39.06	20	42.50	1260	39.02	50	55.23	261	43.81	99.05	164.37	19.98
5	1.59	50	21	43.79	7.35	55.99	18	39.84	1800	55.47	45	47.96	231	37.37	85.33	195.10	19.78
6	1.47	46	3	21.54	4	41.74	21	43.83	1260	39.02	49	53.78	314	55.20	108.98	146.13	21.29
7	1.58	46	27	51.21	3.5	39.62	30	55.77	1440	44.50	36	34.88	260	43.60	78.48	191.10	18.43
8	1.46	50	21	43.79	2	33.23	31	57.10	1620	49.99	50	55.23	218	34.57	89.81	184.11	23.46
9	1.42	43	15	36.37	3	37.49	22	45.15	1440	44.50	54	61.05	259	43.38	104.43	163.52	21.33
10	1.52	38	31	56.15	3	37.49	21	43.83	1080	33.53	48	52.33	302	52.62	104.95	170.99	16.45
11	1.52	47	12	32.67	4.1	42.17	45	75.69	1260	39.02	48	52.33	232	37.58	89.91	189.54	20.34
12	1.58	50	23	46.26	4	41.74	23	46.48	1620	49.99	43	45.06	299	51.98	97.03	184.47	20.03
13	1.56	53	25	48.73	6	50.25	21	43.83	1620	49.99	55	62.50	264	44.46	106.96	192.80	21.78
14	1.5	42	35	61.09	4.02	41.83	24	47.81	1620	49.99	55	62.50	309	54.13	116.63	200.72	18.67
15	1.56	56	26	49.97	4.5	43.87	25	49.14	1440	44.50	46	49.42	314	55.20	104.62	187.48	23.01
16	1.55	42	28	52.44	3.5	39.62	26	50.46	1260	39.02	42	43.60	310	54.34	97.94	181.54	17.48
17	1.56	44	24	47.50	4	41.74	35	62.41	1620	49.99	56	63.96	298	51.76	115.72	201.64	18.08
18	1.56	41	20	42.55	3.9	41.32	40	69.05	1620	49.99	47	50.87	302	52.62	103.49	202.91	16.85
19	1.62	56	26	49.97	4.9	45.57	40	69.05	1440	44.50	57	65.41	415	76.90	142.31	209.09	21.34
20	1.48	47	25	48.73	4.05	41.95	22	45.15	1440	44.50	44	46.51	420	77.97	124.49	180.34	21.46

TABLE 5. Correlation of Academic Achievement, Physical Fitness and Nutritional Status of Ghoshpara Saraswati Trust Estate Vidyapith for students (17 – 19 yrs.)**Correlations (Saraswati School)**

		Academic Achievement	Phy Fitness	Nutritional Status
Academic Achievement	Pearson Correlation	1.000	-.044	.351*
	Sig. (2-tailed)	.	.788	.026
	N	40	40	40
Phy Fitness	Pearson Correlation	-.044	1.000	-.034
	Sig. (2-tailed)	.788	.	.836
	N	40	40	40
Nutritional Status	Pearson Correlation	.351*	-.034	1.000
	Sig. (2-tailed)	.026	.836	.
	N	40	40	40

*. Correlation is significant at the 0.05 level (2-tailed).

Correlations (Alaipur School)

		Academic Achievement	Phy Fitness	Nutritional Status
Academic Achievement	Pearson Correlation	1.000	.190	.080
	Sig. (2-tailed)	.	.240	.625
	N	40	40	40
Phy Fitness	Pearson Correlation	.190	1.000	-.156
	Sig. (2-tailed)	.240	.	.335
	N	40	40	40
Nutritional Status	Pearson Correlation	.080	-.156	1.000
	Sig. (2-tailed)	.625	.335	.
	N	40	40	40

The study as a whole shows that academic achievement related to physical fitness and nutritional status. Physical fitness and nutritional status positively correlated with academic performance in both rural and urban areas. Physical fitness of the rural and urban areas correlated approximately at the same level. But nutritional status is better in urban areas than rural areas. This correlation is significant at the 0.05 level. Academic performance level differ i. 0.01 level in rural and urban areas.

Conclusions

We have illustrated that there is indeed an impact of health on the student's academic performance. Although at an individual level of the physical fitness and nutritional status related to academic performance. The above study shows that that, firstly, the rural students have lower BMI values than their urban students which may be due to dietary differences – rural students have less access to convenience foods and as such may have less consumption of these type of empty calorie containing foods. Also the academic achievements of rural students are lower than their urban students which again come out and positive correlation of BMI with academic achievement. The dietary survey shows that rural students take in more of cereals, green leafy vegetables, roots and tubers. Their consumption of fats, flesh foods and fruits are minimum. This may be due to the higher cost associated with these food groups which they can ill afford. When these dietary survey data are converted to energy and nutrient consumption with the help of BMI values the energy consumption and physical fitness of rural students is difference exists in the energy availability in the urban students.

Statistical analysis of these nutrients consumption data with that of their academic achievement provides valuable insight into the role of various nutrients in academic achievement of these students. It was found that BMI and physical fitness are positively correlated with performance. The academic performance is differ between rural and urban areas school students. Though the correlation of nutritional status and physical fitness with academic performance is strongly correlated . Thus from the above study and analysis of the data generated, we can conclude that nutritional status physical fitness of a class XI student has definite relationship with his/her academic performance.

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A Study on the Adjustment of VIII Class Student at Howrah District (Bally Area)**Mousumi Chakraborty**

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ABSTRACT

A person doesn't always get success to his desires and efforts. The reason for this lies either in unfavorable situations or in the limited capacities of the individual. However, a person makes efforts to adjust him somehow in his environment. In these efforts, sometimes he achieves full success and sometimes only partial. On achieving partial success a person tries to find other means of adjustment. When he fails in this effort he does not find himself adjusted. The problem of adjustment is related to arriving at a balanced state between the needs of the individual and their satisfaction. Most activities of living organisms are performed to make them more comfortable and peaceful in their relationship with the environment. The child who cries when he is hungry does so because he feels uncomfortable as a result of pangs of hunger. He cries to summon the mother who feeds it. The peer culture is very important to the adolescents. Peer culture means life and ways of living of some age society within which the individual finds himself situated.

Key Words: Adjustment, Environment, Adolescents**Introduction**

The integrity in behavior of the students foreshadows depends upon their personal development and adjustment to the things around them. Pupils who are well adjusted socially and emotionally and who have healthy levels of self esteem can easily cope up with the social and emotional as well as academic tasks of secondary school. School is the place where the pupils learn how to adjust. Because school like a small society. So the pupil who is well adjusted in the school they will be adjusted in the society. So the school is to be made a dynamic affair with suitable activities and is to organize in which pupil participants, contribute his maximum and prepare himself for becoming an efficient member of the society. Adjustment is an important psychological variable, and it is an index of integration between needs and satisfaction. It is related to social acceptance, sex etc; the individual has to make many decisions in his life, this ability is necessary for successful adjustment in life. Adjustment is a very important factor for better academic achievement and for effective educational procedure. In a school level the stage of adolescence, a very crucial period. A number of physical and psychological changes occur in all dimensions of the development. Changes in behavioral characteristics are accompanied by problems and potential difficulties. Increased complexity of our social and economic developments due to use of modern technology are the causes of the problems. So it is very essential to study the mental level, social level of adjustment, family relations and SES of the students.

Good social adjustment goes a long way to make and keep friends and to develop soft skills. Social adjustment can take place even in the absence of others. For example, honest citizens buy a rail ticket even if they are sure that they will not be detected if they traveled without a ticket. Here one may see that the adjustment is to certain norms or standards of conduct rather than to any person or persons. The first socializing influence in the child is home. But there are as many homes where people live in these differences in the circumstances that persons are brought up, make persons having different tasks, different habits, different opinions and together a different behavior.

According to Aristotle “Young people are different from adults in that they are changeable, fickle, and passionate and inclined to carry everything too far”. Adjustment refers to changes in one’s way behaving to meet the changing demands of the environment. Adjustment is judged by observing the behavior of the individual in relation to the environment in which it occurs. The problems one faces in daily life can be thought of as problems of adjustment coping with the relationships, family, school, work environment in which one lives the changing roles of the sexes, and cultural limitations on what one does all of these involve problems of adjustment.

Objectives of the Study:

- To study overall adjustment in VIII Class pupils and classify them.
- To find out the influence of gender on adjustment of VIII Class Pupils
- To find out the influence of type of school on adjustment of VIII Class Pupils.
- To find out the influence of medium of instruction on adjustment of VIII Class pupils.
- To find out the influence of location on adjustment of VIII Class Pupils.

Hypotheses of the Study:

In order to test the statistical significance of the objectives framed the following hypothesis were formulated.

Hypothesis 1: There would be no significant difference between boys and girls in their overall adjustment.

Hypothesis 2: There would be no significant difference between Government, Private and Aided Institution pupils in their overall adjustment.

Hypothesis 3: There would be no significant difference between English and Telugu Medium pupils in their overall adjustment.

Hypothesis 4: There would be no significant difference between urban and Rural Pupils in their overall adjustment.

Limitations of the Study:

The study is limited to a sample of 220 VIII Class pupils of Howrah district, belonging to rural and urban schools, Private and Government schools, English and Telugu medium schools pupils, and residential and non-residential school pupils including both the sexes.

Definitions of the important Terms:

VIII Class Student: Secondary School Senior student is he or she who is physically, socially and emotionally involved in school activities and home life.

Adjustment:

1. In one it is a continuous process by which a person varies his behavior to produce a more harmonious relationship between himself and his environment. The direction of his effort may be towards modifying his own behavior and attitudes or towards changing the environment or both others may contribute towards this adjustment process by helping to change the environment.

2. In another sense adjustment is a state i.e. the condition of harmony arrived at by a person whom we call "well-adjusted". Descriptively, this person is relatively efficient and happy in an environment which he judges to be reasonably satisfactory.

It is an index of integration between need and satisfaction. It is the process by means of which the individual attempts to maintain a level of psychological and physiological equilibrium.

Emotional Adjustment: Emotions play a leading role in one's adjustment to self and his environment. An individual is said to be emotionally adjusted if he is able to express his emotions in a proper time. It requires one's balanced emotional development and proper training in the outlet of emotions.

Social Adjustment: How far one is adjusted can be ascertained by one's social development and adaptability to the social environment. Social adjustment requires the development of social qualities and virtues in an individual, It also requires that one should be social enough to live in harmony with his social beings and feel responsibility and obligations towards his fellow being in the society and country.

Educational Adjustment: Education is also one's adjustment in his environment. How far a child is satisfied with his school building, its discipline, time table, co-curricular activities, methods of teaching, class and schoolmates, teachers and head of the institutions is completely in the pattern of this total adjust.

3.3: Variables: The following variables were considered in the study:

A. Dependent Variable: The dependent variable studied in the investigation is adjustment. This variable has three dimensions, namely, emotional, social and educational adjustment. Each one of the three areas are measured with the help of twenty questions of Yes/ No' type. Thus the total adjustment is measure through a sixty questions inventory.

B. Independent Variable:

- 1) **Location of Residence:** a) Urban b) Rural
- 2) **Gender:**
- 3) **Type of School:** The pupils were divided into three groups based on the type of management i.e., (a) Private (b) Aided and (c) Government Institutions.
- 4) **Medium of Instruction**

Sample and Sampling Procedure:

A sample of 220 VIII Class pupils boys and girls were randomly selected from rural and urban area of both private and government schools in Howrah District (Bally area). The sample thus drawn represents the whole population and is considered adequate for the study.

Table – 1: Distribution of Sample

S. NO	Name of the School	Boys	Girls
1	Rural: Little star. High school (English medium). Bally, badamtala	25	25
2	Bally Bangosesu balika Vidyalaya & Jora assothotala Vidyalaya(Bengali medium) Goswamipara, bally	25	25
3	Urban: Model Sainik High school (English medium), Sapuipara ,bally	25	25
4	Urban: Anandanagar High school (Bengalli medium),	25	25

3.9: Tools:

There are number of tools to be adopted in any research for the purpose of collecting data. One of them is questionnaire. The investigator used the questionnaire as it is found to be more suitable and helpful to the present study. The adjustment inventory development by Sinha and Singh (1971) study, the Telugu and English versions of the tool were administered to the sample of subjects in this study.

Description the description of the Tool:**Table – 2: The Description of the Tool**

Area of Adjustment	Question No. in the Tool	No of Questions
Emotional Adjustment	1,4,7,10,13,16,19,22,25,28,31,34,37,40,43,46,49, 52,55,58	20
Social Adjustment	2,5,8,11,14,17,20,23,26,29,32,35,38,41,44,47,50, 53,56,59,	20
Educational Adjustment	3,6,9,12,15,18,21,24,27,30,33,36,39,42,45,48,51, 54,57,60	20
	Total	60

3.9.2: Scoring and Interpretation:

The item are arranged in a particular order so as to get, 1,4, 7, ---- 58 to measure emotional adjustment, 2, 5, 8 _ _ _ _ _ 59 to measure social adjustment and 3, 6, 9 _ _ _ _ 60 for measuring educational adjustment. The responses are given weightages of '0' and '1' for no and 'yes' answers respectively. The number of problems marked is counted for each area. This constituted the adjustment score for the individual. The high score on the adjustment inventory the less would be the adjustment. Each subject gets 4 scores - 3 scores on 3 areas of adjustment and one score on total adjustment. The personal data and the adjustment scores of individual subjects are tabulated for analysis to test the null hypothesis.

Reliability: Reliability is an important characteristic of a good evaluation technique. Reliability coefficient for this test has been determined.

Validity: Adjustment test gives equal weightage to all its areas. The areas measured in adjustment test are also found to be in most of the standardized tests and questions are distributed in all four areas. Therefore the test is considered to have high context validity.

Norms: This type includes tests which measures norm referenced measurement, that is they only measure the relative position of a student in a adjustment in the group. The chief characteristic of this type of tests is that , by these tests the knowledge of the students pertaining to the adjustment as well as their insight can be measured If the tests are valid, reliable and objective. Execution and evaluation of such tests is also easier. However, since the questions are not asked on the whole adjustment matter, so it is not possible to measure the whole knowledge about the adjustment. At present, efforts are being made to improve upon the norm referenced tests, and much success has been achieved in the direction of correct measurement and evaluation

Collection of Data: To collect data the investigator visited the schools prior to the administration of the questionnaire. After getting the permission of the Principals of respective schools with the cooperation and help of the concerned teachers, the tool is administrated according to the prior schedule. Some general instructions to acquaint them with the purpose of the questionnaire was given. The test was administrated to 200 VIII class pupils belonging to Howrah District. Before administrating the questionnaire the students informed that their responses and would be treated strictly confidential. They were asked to give their frank opinions and also asked respond to all the items.

Analysis and Interpretation of Data

Objective – 1: To find out the adjustment of whole sample of VIII class pupils. The following table shows the results of mean, % of mean, S.D, Skewness and Kurtosis of grand total score of adjustment of VIII class pupils in Howrah District (Bally area).

Table – 3

N	Mean	% of Mean	S.D	Skewness	Kurtosis
200	33.8	56.33	8.89	0.47	0.25

Interpretation:

- The above table shows that the students are overall good adjustment. It is observed by the mean value of 33.8 which is 56.33% of their adjustment.
- The standard deviation of overall adjustment is 8.89.
- The obtained Skewness value of 0.47 indicates that the curve is positively skewed and massed to the right.
- The Kurtosis value of 0.25 which is significantly more than the table value for a normal curve, it indicates that the curve is “Lapto Kurtic”.

Objective – 2: To find out the influence of area on adjustment of VIII class pupils. The following table shows the results of mean, % of mean, S.D, Skewness and Kurtosis.

Table – 4

Area	N	Mean	% of Mean	S.D	SK	KU
Emotional Adjustment	200	9.63	16.04	4.3	-1.57	0.29
Social Adjustment	100	11.13	18.54	3.7	-0.22	0.27
Educational Adjustment	200	11.05	18.42	3.4	-0.95	0.29

Interpretation: The above table shows that the students have more social adjustment than emotional and educational adjustment. It is observed by the % of mean values of their Adjustment.

Objective – 3: To find out the influence of Gender on adjustment of VIII class pupils. The following table shows the results of mean, % of mean, S.D, SED and ‘t’ value.

Table – 5

Variable	N	Mean	% of Mean	S.D	SED	‘t’ value
Boys	100	34.1	56.83	10.68	1.42	0.77
Girls	100	35.2	58.67	9.48		

Interpretation:

- Data in the above table shows that the girls have better adjustment than boys. It is observed by the % of mean values 56.83% and 58.67% respectively of their adjustment.
- The 't' value obtained is 0.77 which is not significant with the % mean for boys and girls.

Objective – 5: To find out the influence of location on adjustment of VIII class pupils. The following table shows the results of mean, % of mean, S.D, SED and 't' value.

Table – 6

Variable	N	Mean	% of Mean	S.D	SED	't' value
Rural	100	31.8	53	9.26	1.32	1.89
Urban	100	34.3	57.16	9.41		

Interpretation:

- The above table shows that the mean value of adjustment of rural pupils is found to be less than urban pupils.
- The 't' value obtained is 1.89 which is not significant with the % means 53 and 57.16 respectively for urban and rural students.
- There is no significant difference between the adjustment rural and urban areas pupils of VIII class. The variable location does not influence significant difference of the VIII class pupils.

Objective – 5: To find out the adjustment of Medium of Instruction of VIII class pupils. The following table shows the results of mean, % of mean, S.D, SED and 't' value.

Table – 7

Variable	N	Mean	% of Mean	S.D	SED	't' value
Telugu	100	34.2	57	10.36	1.45	0.41
English	100	34.8	58	10.19		

Interpretation:

- The mean scores of adjustment of Bengali and English medium pupils are found to be not equal. The difference mean is 0.6.
- The standard deviation shows that there is difference 0.17 in adjustment of Bengali and English medium pupils.
- The 't' value obtained is 0.41 which is not significant with the % mean for Bengali and English medium pupils. There is no significant difference between the adjustment of Bengali and English medium pupils.

Objective – 6: To find out the adjustment of type of school of VIII class pupils. The following table shows the results of mean, % of mean, S.D, SED and 't' value.

Table – 8

Variable	N	Mean	% of Mean	S.D	SED	't' value
Govt	100	30.90	51.5	9.69	1.44	1.11
Private	100	29.3	48.83	10.61		

Interpretation:

- Data in the above table shows that the pupils in Govt., schools have better adjustment than Private. It is observed by the % of mean values 51.5% and 48.33% respectively of their adjustment.
- The 't' value obtained is 1.11 which is not significant with the % mean for Govt., and Private school pupils.
- There is no significant difference between the adjustment of Govt., and Private school pupils of VIII class . The variable type of school does not influence significant difference of the VIII class pupils.
- Hence the hypothesis 2 formulated that there would be no significant difference between Govt., and Private school pupils in their overall adjustment is accepted.

Testing of Hypothesis:**Table – 9**

S. No	Hypothesis	't' value	Result	Findings	Status of Hypothesis
1	There would be no significant difference between boys and girls in their overall adjustment.	0.77	Not Significant	Boys and girls did not differ in their overall adjustment	The Hypothesis is accepted.
2	There would be no significant difference between Govt., and Private school pupils in their overall adjustment.	1.11	Not Significant	Govt., school pupils are better than Private school pupils in their overall adjustment	The Hypothesis is accepted.
3	There would be no significant difference between Bengali and English medium students in their overall adjustment.	0.41	Not Significant	Bengali and English medium school students did not differ in their overall adjustment	The Hypothesis is accepted.
4	There would be no significant difference between Urban and Rural pupils in their overall adjustment.	1.89	Not Significant	Urban area pupils are better than Rural area pupils in their overall adjustment	The Hypothesis is accepted.

Findings of the Study:

- 1) Adjustment level of VIII class pupils in Howrah District will be available.
- 2) Influence of gender, residence, medium of instruction, type of school on adjustment of VIII class pupils will be available.
- 3) Based on the findings case studies and counseling intervention can be thought of for those who have very low level of adjustment.

Suggestions:

- Provide opportunities to participate in games, cultural activities, picnics and physical activities according to age level of the children.
- Proper environment should be provided to children to express their feelings and thoughts freely.
- Use devices and methods to control fear of inadequacy, help them to develop competencies and skills in which adolescents are interested to create self confidence,
- Security and independence should be given in school and home.
- Encourage them to examine critically the cause of their anger, fear and other emotional disturbances.
- Providing for essay writings, debates and discussions and in any topic or in the subject matter as regular features of the school program.
- According to their needs and individual differences assignments are to be given apart from the regular test.

Suggestions for Further Research:

The present researcher studied the topic of "A Study on the Adjustment of VIII Class pupils at Howrah District (Bally area). " as it is the age of preadolescence and adolescence especially 12 - 15 years age group. In further research could be undertaken in depth and detail in several areas of adolescents both broad and specific.

- A study of adjustment in relation to achievement could be researched.
- A comparative study of socio metric status and their adjustment could be taken up.
- A study of the influence of mental abilities on adjustment is researchable.
- A study on the influence of environment on adjustment is an area for research.
- A study can be taken up on the development of abilities of emotional maturity and adjustment in the class.
- A study of influence of parent child relationship on adjustment can be taken up.

Educational Implications:

- 1) If the system of education takes up the responsibility of providing proper guidance and counseling services in every educational institutions the problems can be redressed.

- 2) The teachers must be trained to identify the problems faced by the students and to help the students in solving the problems

Conclusion:

The present investigation made a humble beginning as to find out the level of adjustment of the students belonging to eighth class pupils in Howrah District (Bally area) and observed that most of the students are good in their adjustment also.

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Social Inclusion, Justice and Cohesion through Integrated Education**Pratibha Garg**Assistant Professor, Army Institute of Education, Greater Noida, Uttar Pradesh, India,
E-mail: aiepratibha@gmail.com**&****Saidalavi Kundupuzhakkal**Ph. D. Scholar, Faculty of Education, Jamia Millia Islamia, Delhi, India
E-mail: saidkp.in@gmail.com**ABSTRACT**

Education system has a significant role in precluding conflicts and to ensure social harmony and justice. So, the purpose of the paper is to analyze the role of integrated education in social inclusion and social justice. Integrated Education is the integration of both, the individuals' as well as the values in the educational system. Integrated Education can be started from the individual level and it can be extended to the school, community, national and global level. Integrated Education is the system that has been made into unity in which students, faculty, staff, facilities, programs, and activities combine the individuals of different castes, communities and races. Integrated Education promotes a culture of peace among the different groups within a society through proper interaction. The better way of implementation of Integrated Education is to help to reduce conflicts among the children in classrooms. The model should be designed by including the cultural and spiritual values as well as the universal human values in education. It should also be globally relevant.

Key Words: Integrated Education, Social Inclusion, Justice, Cohesion

Identity based discrimination disputes are common in a culturally diversified society like India. These identities are on the bases of race, language, ethnicity, religion, class etc. Identity based discrimination and conflicts are the major threats in the present society all over the world. It seems to be common almost in all the countries, where people are divided into separate groups. In Indian scenario, since the independence; the growing challenges of ethnic and communal conflicts and instabilities are receiving significant attention. India is characterized by more cultural, linguistic and ethnic groups than all other countries of the world. Broadly these clashes are taking place both between and within states. The former are concerned with regional - ethnic competition and power distribution, while the latter are the result of hostility rooted in racial, religious, and linguistic bases.

Education system has a significant role in preclude conflicts and ensure social harmony and justice. So, the purpose of the paper is to analyze the role of integrated education for social inclusion and social justice. Integrated Education is the integration of both, individuals as well as the values in the educational system. Integrated Education can be started from individual level and it can be extended to school, community, national and global levels. Integrated Education is the system that has been made into unity; in which students, faculty, staff, facilities, programs, and activities combine the individuals of different castes, communities and races. Integrated Education promotes a culture of peace among the different groups within a society through proper interaction. Peace Education in an integrated manner will help to create co-operation among the groups. Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment.

Integrated Education

Integrated education is a system that has been made to coordinate the students, teachers, staff, facilities, programs and activities combine individuals of different races (caste and tribe) religion, region, and language etc. Integrated education is not an independent concept. It is the integration of

both, individual as well as the values in the educational system. Integrated education can be started from individual level and it can be extended to school, community, national and global levels.

Many countries are practicing integrated education. The concept of integrated schooling was highly effective in Ireland. The Northern Ireland Council for Integrated Education (NICIE), a voluntary organization, promotes, develops and supports integrated education in Northern Ireland. This movement promoted integrated education by connecting two communities to provide a balanced education, while allowing the opportunity to understand and respect all cultural and religious backgrounds. They attempted to bring the children, parents and teachers from both Roman Catholic and Protestant traditions together. The first integrated school in Northern Ireland, Lagan College, was established in Belfast in 1981. In South Africa the first multiracial school named, Waterford Kamhlaba started in 1963 with a direct opposition to the apartheid regime. But the school opened on part of what had been Waterford farm, owned by Irish immigrants, high on a hill overlooking the capital, Mbabane was a great success.

In this study integrated education primarily looks for the group integration as well as the value integration in educational settings. Group integration is integrating people from various groups in single educational settings. Group integration may be given in the form of multi-caste education, multi-religious education, multi-lingual education, multi-racial education and multiclass education or altogether. Value integration is the inculcation of various socially accepted values in the educational curriculum. Value integration is classified as traditional religious values and modern democratic values. In this study three models i.e. moral education, secular education and peace education are included.

1. Group Integration

Group integration combines the concept of social integration as well as system integration. "Social integration is an orderly or conflictual relationship between the actors, while system integration is an orderly or conflictual relationship between the parts of social system" (Mouzelis, 1992). "Social integration refers to a person's sense of belonging or attachment to a community" (Kasarda & Janowitz, 1974). The above given definition is the narrow meaning of the concept of social integration. In the broader sense, it is a person's belongingness to the entire society. So, in this study the Group integration refers to the broader meaning of the concept of social integration. Group integration is the cooperative behavior of people from different ethnic groups and communities in a society. It is a person's sense of belonging or attachment to the entire community or to the whole society.

In Lockwood's view conflict theories concentrate on problems of social integration. Hebermass applied an internalist perspective to social integration and externalist perspective to system integration to differentiate between both the concepts. He sees class struggles as pertaining to social integration- given that as he says, they point to a conflictual relationship between actors rather than to functional incompatibilities between institutional subsystems. He linked the modern economy and polity; with system integration and remaining institutional sphere; with social integration. Marxism combines both system and social integration to social change.

A study conducted in Loss Angeles; metropolitan area; reveals that social integration into the local community significantly reduce the feeling of vulnerability and reduce the fear of crime. (Adams and Serpe, 2000) In the examination of ten neighborhoods in Chicago Levin and Salem (1986) show that socially integrated people express lower fear of crime when compared to the less socially integrated people. People living in the suburbs are less fearful of crime compare to urban population. The reason is that urbanism is one of the antecedents to social integration. Dealing with individual crime, conflict and violence; social integration is relevant. In case of collective crime, conflict and

violence system integration or functional integration is important. Following this structural functional perspective; the system integration also has a major role in ethnic conflict.

But the system integration is not an easy task. Without proper understanding among the members of groups, the integration will lead to a direct conflict. So before going for integration process some mutual understanding among people should be developed. The cause of some ethnic conflicts and communal violence happened in India was; because of interaction without this mutual understanding. Communal violence in Assam, Odisha and Kerala are some examples for this.

Education in the perspective of group integration is classified as multi-caste education, multi-religious education, multi-lingual education, multi-racial education and multiclass education. Multi-caste education should be ensured in caste rigid society. It will help the students from different caste background to understand each other. For ensuring this kind of integration; caste based reservation should be promoted at initial stage in educational institutions. Multi-religious education can also be called multi-faith education. It helps the child to understand others faith through the education process. Community based reservation will help to ensure the group representation.

Multi-lingual education gives the opportunity to study the child his/ her own language rather than an aliened language. Multi-racial education is required in a society with multiple races. The concept of multi class education is that integrating students from different economic background in a single classroom. Group integration is the primary step of integrated education process. If there is a proper interaction among the various ethnic groups, it will help them to understand the similarities and dissimilarities among the group.

2. Value Integration

Value integration is another prime motive of integrated education. Basically values are innate and inherited by an individual and it has some worthiness. Some values are acquired from environment as the part of socialization process of an individual. Values are usually influenced by the changing philosophical ideologies, cultural and religious perspectives, social, political and geographical conditions.

In modern emerging society, there has been a revolutionary change in the field of values due to many factors in addition to the influence of modern culture, industrialization, modernization, urbanization, globalization and multinationals. Values are the guiding principles, decisive in day to day behaviors as also in critical life situations. Values are a set of principles or standards of behavior. Values are regarded desirable, important and held in high esteem by a particular society in which a person lives.

The erosion of moral and spiritual values in modern society is something that has been virtually accepted, and it is rampant in all spheres of activity. To some extent this is true the world over, but it is specially tragic for a country like India, which has from the beginning of its civilization sought to base itself upon certain spiritual and moral values. In fact, this is the reason why, despite tremendous upheavals and long centuries of foreign aggression and subjugation, India has retained some vitality and dynamism.

To revoke the threat of this value erosion; value education should be enhanced in our educational system. It refers various program of planned educational action aimed at the development of value and character. At the childhood, individual's physical development is concerned, during adult age intellectual and spiritual values start dominating the corporal values. Therefore the professional enhancement programmers and educational practitioners should be awarded about these things while imparting value education. Integrated education consist the following value aspects of education such as moral, secular and peace education.

Moral Education: Moral education is essential for the development of a child's personality. It can be given in the form of secular and non-secular form. In a pluralistic society moral education should be given in a secular mode.

Secular Education: Secular education aims for the harmonious co-existence of various religious ideas, beliefs, and customs within a social system. According to Bruce "the secularization paradigm combines an assertion about changes in the nature of religion, and collection of related explanations of those changes" (Bruce, 2010). The term secularism was misused and misinterpreted in various manners. Secularism neither denies nor affirms the truth of religion. "Secularism postulates that political institutions (social) must be based on the economic and social interests of the entire people without reference to religion, race or sect that all must enjoy equal rights and no privileges or special claims should be allowed for any group on the basis of religion" (Nomani, 1970).

Peace Education: Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behavior to live in harmony with oneself, with others, and with the natural environment. Peace education is more suitable in a conflict prone society and more required at the time of insurgency. "Peace education is an attempt to respond to the problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures". (R.D. Laing, 1978) "Peace Education is a holistic process that includes the teaching for and about democracy and human rights, nonviolence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law, and human security" (Global Campaign for Peace Education, Hague 1999). "Peace education embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on a philosophy that teaches love, compassion, trust, fairness, cooperation and reverence for the human family and all life on our beautiful planet. Peace education is skill building. It empowers children to find creative and non-destructive ways to settle conflict and to live in harmony with themselves, others, and their world. Peace building is the task of every human being and the challenge of the human family". (Fran Schmidt and Alice Friedman, 1988)

The basic concepts embedded in the above definitions are that peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social values in the mind of the child. In essence, it attempts to develop a set of behavioral skills necessary for peaceful living and peace building from which the whole of humanity will benefit.

Conclusion

Integrated Education is highly significant in a multi-cultural and multi-ethnic society like India for creating social cohesion and social justice. It is assumed that integrated model is more effective than a segregated model to reduce conflicts and violence when it is imparted taking into account the social and cultural context and the needs of a society. The better way of implementation of Integrated Education should be to help to reduce conflict among the children in classrooms. The model should be designed by including the cultural and spiritual values as well as the universal human values. It should also be globally relevant.

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Procrastination and Time Cultures: A General Overview**Purbita Bose**

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ABSTRACT

Procrastination is a behavior we all indulge in at some point or the other in our lives. It refers to the act of delaying necessary tasks and putting them aside for completion at a later date. A complex psychological phenomenon, it affects human life in all its aspects - health, performance, studies, career and general well-being. Procrastination is exhibited in various domains of life like social, academic, professional and so on. Failure to complete tasks on time, the frantic efforts of people to meet impending deadlines – takes its toll on the human mind, making them victims of stress and depression. Although formal studies on procrastination have only been started relatively recently, fact remains that instances of procrastination have been prevalent from early historical times. In general, procrastination is a multi-cultural construct having behavioural, affective and cognitive components. It is attributed to a wide array of causal factors, among which culture is an important one. A significant cultural aspect related to procrastination is that of time orientation, that is, how a particular culture perceives and values time and the extent to which it believes it can control time. Today, in an era of globalization, punctuality is the order of the day. A heavy cost is borne by those who are dilatory. As such, understanding the time orientation of a culture is critical to the successful handling of its general and academic situations. It helps to provide an insight into how people perform, why they do so and what outcomes are produced as a result. This article firstly tries to explain the concept of procrastination, bringing to light some early historical references to procrastination. Secondly, it attempts to study the relationship between different ‘time cultures’ and procrastination tendencies in general. Here, special mention is also made of ‘Chronemics’ – the study of the use of time in different cultures. Finally, the article tries to focus on the Indian ‘time culture’ and how it may influence the procrastination tendencies of Indian students.

Key Words: Procrastination, Time Cultures**Introduction:**

Today procrastination is a worldwide phenomenon exhibited in various domains of life – social, academic, professional and so on. It is said to have both positive and negative implications, but studies have focused primarily on its negative aspects as it seems to be a potential threat to the basic functioning of human life. Even though the works on procrastination and its related aspects have been started relatively recently, fact remains that procrastination has been prevalent from the earliest of historical times.

Procrastination:

The term ‘procrastination’ originates from two Latin words – ‘pro’ meaning ‘putting forward, forth, in favour of’ and ‘crastinus’ meaning ‘until tomorrow’. So, etymologically speaking, procrastination refers to the act of deferring or delaying some work till a later date. Students procrastinate instead of doing their schoolwork, employees procrastinate on their official duties, people arrive late for meetings, public transports are consistently late – the list is endless.

Historical References:

References to the prevalence of procrastination tendencies can be seen strewn all over the history of human civilization. For instance –

- **Ancient Egyptian Hieroglyphics (1400BC):**

Two hieroglyphics have been translated as “procrastinate”. One meant harmful laziness in completing an important task. The other denoted the useful habit of avoiding unnecessary work.

- **Hesiod (800BC):**

“Do not put your work off till to-morrow and the day after; for a sluggish worker does not fill his barn, nor one who puts off his work: industry makes work go well, but a man who puts off work is always at hand - grips with ruin.”

- **Thucydides (400BC):**

“Procrastination is the most criticized of character traits, useful only in delaying the commencement of war so as to allow preparations that need conclusion.”

- **Lord Krishna(500BC):**

“Undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed and procrastinating: such an agent is called Taamasika agent.”

- **Cicero (44 BC)**

“In the conduct of almost every affair slowness and procrastination are hateful.”

- **Samuel Taylor Coleridge (18th Century AD):**

The famous English poet was constantly beset with the choice between smoking opium and finishing one of his many works. Coleridge himself describes his procrastination as “a deep and wide disease in my moral Nature ...”

- **Leonardo Da Vinci (1452-1519):**

Leonardo is known today as the supreme genius of the Italian Renaissance but he also never finished a project on time.

In 1742 the poet Edward Young coined its enduring epithet: ‘procrastination is the thief of time’. Several more instances of procrastination exist.

Procrastination and ‘Time Cultures’:

Procrastination is a multi-dimensional construct having behavioural, affective as well as cognitive components. Its occurrence may be attributed to a wide array of causal factors, such as, task characteristics (e.g. timing of rewards and punishments, task aversiveness, etc.), individual differences (e.g. neuroticism, irrational beliefs, low self-esteem, depression, intelligence, aptitude, impulsiveness, distractibility, organization, mood, intention-action gap, etc.) and demographics (e.g. age, sex, etc.).

Since procrastination is closely related to the ability of meeting deadlines within a stipulated time frame, time orientation is an important aspect crucial to the understanding of this complex phenomenon. One way of looking at cultural attitudes to time is in terms of time orientation, a cultural preference toward past, present, or future thinking. The time orientation of a culture affects how it values time, and the extent to which it believes it can control time. Zimbardo and Boyd (1999) defined time orientation as a non-conscious, continual flow of personal and social experiences assigned to temporal categories, or time frames, that help people give order, coherence, and meaning to these events.

Attitudes to time may differ between different cultures in significant ways. For example, being late for an appointment is the accepted norm in most Mediterranean and Arab countries, as well as in much of less-developed Asia. Such habits, though, would be anathema in punctuality-conscious USA, Japan, England, Switzerland, etc.

Cultural attitudes to time also differ throughout history. The pace of modern Western life, with its fast food, express delivery, instant coffee, etc. as well as our reliance on clocks and the constant time pressure we seem to find ourselves under, would probably be absolutely incomprehensible to someone just a hundred years ago.

Cultures of different countries may have three types of time orientations:

1. **Past-oriented societies** are concerned with traditional values and ways of doing things. Tradition is, in fact, highly valued and attempts to mess with that tradition are regarded with a lot of distrust and suspicion. As a result those associated with such past-oriented cultures tend to be conservative in management and slow to change those things that are tied to the past. They look to the past – real or imaginary – for inspiration, motivation, guidance and direction. These cultures tend to direct their efforts and resources and invest them in what already exists. They are, therefore, bound to be materialistic. These cultures are likely to be risk averse. Past-oriented societies include China, Britain, Japan, India and most Spanish-speaking Latin American countries.

2. **Present-oriented societies** include the rest of the Spanish-speaking Latin American countries and many African countries. They see the past as passed and the future as uncertain. In other words, what is done is done and tomorrow may never come so we should better be focused on today. They consequently prefer short-term benefits and immediate results.

3. **Future-oriented societies** have a great deal of optimism about the future. They think they understand it and can shape it through their actions. They view management as a matter of planning, doing and controlling. These cultures invest their efforts and resources in an ephemeral vision - an ever-changing view of what the future may hold. They are, inevitably, more abstract, imaginative and creative. They are risk-centered and risk-assuming cultures. The United States and, increasingly, Brazil, are examples of future-oriented societies.

Chronemics:

In the context of understanding the relationship between ‘time cultures’ and procrastination tendencies, mention can be made of a relatively new concept – Chronemics. Chronemics is the study of the use of time, and the way that time is perceived and valued by individuals and cultures, particularly as regards non-verbal communication. These time perceptions include things like punctuality, willingness to wait, approaches to face-to-face interactions, and reactions to time pressure.

Different cultures may be considered to be:

- **Monochronic** – where things are typically done one at a time, where time is segmented into precise, small units, and where time is scheduled, arranged and managed. In such a culture, a paramount value is placed on “getting the job done”. The archetypal examples are the United States, Germany and Switzerland, to which could be added Britain, Canada, Japan, South Korea, Turkey, and the Scandinavian countries.
- **Polychronic** – where several things can be done at once, and a more fluid approach is taken to scheduling time. Such cultures tend to be less focused on the precise accounting of each and every moment, and much more steeped in tradition and relationships rather than in tasks. Polychronic cultures have a much less formal perception of time. Many Latin American,

African, Asian and Arab cultures fall into this category, especially countries like Mexico, Pakistan, India, rural China, the Philippines, Egypt and Saudi Arabia.

The Indian ‘Time Culture’ and Procrastination:

Indian ‘time culture’ has its roots in ancient Hindu philosophy, wherein human life is viewed as an infinite continuum of birth-death-rebirth. Indians have a cyclical view of time, that is, to them time is slow, relaxed, qualitative, subjective and a non-commodity. Here, ‘doing better’ is more valued than ‘doing faster’. Career competitiveness, fast track, career mobility, temporary jobs are less preferred. People are tolerant of time, with no urgency as such. Even multi-tasking is avoided to a great extent. So, procrastination tendencies are bound to show in the various tasks, projects and jobs that Indians take up. Administrators, politicians, businessmen, professionals and even the common people have developed a ‘habit’ of procrastinating. Students in Indian schools and colleges also are victims of the ‘time culture’ their society nurtures and often procrastinate. Academic success depends on skills such as organization of time with execution of duties on schedule, determination of aims, prioritization of tasks, and creating a pattern of studying systematically. In contrast, eleventh-hour intense study under pressure and at late hours may trigger insomnia, inducing higher levels of stress that may reduce the students’ ability to focus on the subject matter and result in below average academic performance. However, their rates of procrastination are not as alarming as those of others and this is mainly due to students’ situational constraints.

Conclusion:

Indian society being a past-oriented one, the people lean on past traditions for inspiration and comfort. A majority of Indians have blind faith in astrology, and undertake most activities keeping in mind planetary positions and auspicious moments. Gonzalez and Zimbardo comment that, “There is no more powerful, pervasive influence on how individuals think and cultures interact than our different perspectives on time—the way we learn how we mentally partition time into past, present and future.” Understanding the cultural differences and perspectives on time can greatly improve future developments in the educational world. It is, therefore, high time that Indians woke up and geared themselves up for their survival in this highly competitive world and in this era of globalization.

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Business in the New Millennium: Emerging Trends
Subtitle: Environment for Business

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ABSTRACT

The combination of internal and external factors that influence a company's operating situation. The Business Environment can include factors such as: Client and Suppliers; its competition and Owners; Improvement in Technology; Law and Government Activities; Market, Social and Economic Trends. An Environment can be defined as anything which surrounds a system. Therefore, the Business Environment is anything which surrounds the business organization. It affects the decision, strategies, process and performance of the business. The Micro Environment consists of different types of Stakeholders, Customers, Employees, Suppliers, Board of Directors and Creditors. The Macro Environment consists of factors which are beyond the control of the business STEP (Social, Technological, Economical and Political). Changes in the Macro Environment will directly affect and impinge on the firm's activities. Changes in the Macro Environment will indirectly affect the business. For example, a change in legislation such as the smoking ban indirectly affects Pubs and Restaurants. Every business operates in a particular environment and each business has its own environment. Any change in environment presents opportunity to some and threats to others. The recent changes in tariff rates have changed the Toy Industry of India with the market now dominated by the Chinese Products. A slight change in the Reserve Bank of India's monetary policy can increase or decrease interest rates in the market.

Key Words: Macro Environment, Micro Environment, STEP (Social, Technological, Economical and Political)

Introduction

The present decade is characterized by intense competition in the business world. Companies across the world are attempting to grapple with the changing business environment, especially within emerging economies in the third world countries (e.g. India and China). In the midst of highly volatile competition across the world, India is one of the prominent nations which both withstand and combats competitive forces from big corporations. India occupies a major chunk of markets ranging from consumer durables and cosmetics to healthcare product.

Not long ago the world realized the potential of this third world country; hence corporations all over the globe are attempting to explore the opportunities stemming from this Sub-Asian Continent. At the same time, major corporations are also aware of the impending threats of intellectual currency from India. From a strategic management point of view, corporations are engaging in outsourcing to take advantage of India's unexploited and underutilized human capital and are reaping the benefits intellectualism, which will benefit the world economy at large. Quite unselfishly, corporations are engaging in cooperative strategies for welfare of the world in general and of corporations in particular.

Emerging International Issue within the Business Environment:

In order for companies to stay competitive in the global marketplace they need to understand the issues and differences in the international business environment. As business become more international they are faced with challenges such as cultural, legal political and economic differences within the countries they operate in. However there are a few key emerging issues within the international business environment that go beyond the standard fundamental business practices which business should ignore. Here I try to highlight some of these key issues within the international business environment. These are includes:

- Natural Resources shortages;
- Raising oil prices and
- Emerging Violence Activities.

I chose these particular issues after examining some of current events and trends in the world and felt they will have a large impact on the way business is conducted internationally if they continue in the current trend.

Significance and Nature of Business Environment:

The Business Environment is anything which surrounds the business organizations. It affects the decisions, strategies, processes and performance of the business. Every business operates in a particular environment and each business units has its own environment. Environment is complex, dynamic and multifaceted; has far reaching impact on organizations in that the growth and profitability of an organization depends on critically on the environment in which it exist. They may be an opportunity or a threat. Here I try to highlights the business environment in another point of view .Element of business environment may be categorized as:

- Internal Environment
- Macro Environment
- Micro Environment.

Internal Environment: It depends on some factors:

- i. *Culture and value system*
- ii. *Mission and Objective*
- iii. *Management Structure and Nature*
- iv. *Human Resources*

Macro Environment: It consists of the following factors (externals to the industry)

- i. *Political Environment*
- ii. *Regulatory and Legal environment*
- iii. *Demographic*
- iv. *Socio-Culture*
- v. *Technological Environment*
- vi. *Global Environment*
- vii. *Economic Environment*
- viii. *National Competitive Advantage.*

Micro Environment: Micro Environment or the competitive environment refers to the environment which an organization faces in its specific arena. Professor Michael Porter of Havard Business School has identified five factors of competition. These are:

- i. *Threat to Competitors:* The rivalry among the seller in the market.
- ii. *Threat of New Entrance:* The potential entry of new companies.
- iii. *Threat of Substitutes:* Other industries attending to win over consumers to their substitute products.
- iv. *Bargaining power of suppliers:* Competitive pressure building up as a result of supplier-seller collaboration and resultant bargaining.
- v. *Bargaining power to Buyers:* Competitive pressure stemming from seller-buyer collaboration and bargaining.

We should also be aware of the roles played by Marketing Intermediaries such as Distributors, Promoters of Products, Seller of Product and Services and Consultants. Financial Institutions like Bank NBFCs (non banking financial companies) provide finance to the business organization.

- **Critical Success Factors (CSFs):** Critical Success Factors those are which good results will ensure an organization is success against competition. CSFs are determined by a variety of environmental and firm specific considerations.
- **Changing Dimensions:** Behind every change in environment there is driving force .To understand and forecast future trends it is impact to understand the driving behind them. Industry life-cycle model identifies five sequential stages in the evolution of an industry. These are:
 - Embryonic stages
 - Growth
 - Shakeout
 - Maturity
 - Decline.

Best Practice to Improve the Business Environment:

According to the reports of the World Bank and World Economic Forum, India ranks poorly in terms of Business Environment. Problems and restrictions plague the business throughout its life-cycle, making it difficult, expensive and cumbersome to start, grow and exit from business. There is a clear need to make it easier to do business in India. The Department of Industrial Policy and Promotion has engaged M/S Accenture to conduct a study on 'Improving the Business Environment' in India. They have conducted an exhaustive study and suggested six (6) best practices:-

- Integrated and Comprehensive System for managing Indirect Tax (Karnataka).
- Labour Management Solution (LMS) (Maharashtra).
- Single Window Clearance (SWC) (Maharashtra)

- Land Related Intervention (Gujarat)
- Implementation of e-Governance in pollution (Gujarat)
- Single Window Clearance mechanism (Rajasthan and Punjab)

India's Attractiveness in the World Market:

India features prominently in many of our respondents' plans for the future. More than half of internal business leaders surveyed plan to enter or expand their existing operations in the country over the next year. Nearly a fifth of respondents with an emerging market strategy said that India accounts for more than 20% of total capital allocated for the developing world. The infrastructure, consumer products, industrial, Technology and Media Telecom (TMT), and life-science sectors are set to drive India's growth over next two years.

Investors are considering India for both their services and manufacturing supply chain. With the service sector forming the backbone of India's economy. The India Government is placing more weight on strengthening the country's manufacturing ecosystem. My study shows that global investors are starting to recognize relevant efforts, with the vast majority expecting India to be a leading manufacturing hub by 2020. But for that happen, the environment must be more enabling and measures on other competitive issues, including stability and ease of doing business, must be implemented.

Key Factors to India's Attractiveness:

- i. *Top of the five:* - India was the fourth –largest recipient of FDI in terms of projects started in 2012, and in terms of value, it accounted for 5.54% of the global FDI. Although the number of jobs declined slightly in 2012 India still accounts for 9.4% of jobs created by FDI around the world.
- ii. *Increase interest from the Middle- East and South-East Asia:* - Investors across the world recognized India's FDI potential. Between 2007 and 2012, the US invested the most in India, with 30.2% of project, followed by Japan with 10.4%. Seven of the top 10 investors in India during 2007-2012 were from Western Europe, led by UK and followed by Germany and France. India's pool of business partners is growing with a striking 123.3% rise in the number of projects from the Middle-East in 2012, mostly in financial services. South-East Asian countries are also expanding their investment in the country, with projects mainly originating from Singapore, Malaysia and Thailand.
- iii. *Top FDI Destination:* - Actually FDI performance around the metropolitan cities, such as Mumbai, Bengaluru, The National Capital Region (NCR) Chennai and Pune remain key attractions. Forty-three percent of respondents could not think of any city other than the main metropolitan area. Among those who respondent Ahmadabad was the preferred choice in emerging cities, followed by Jaipur, Chandigarh, Coimbatore and Surat.
- iv. *New wave of Competition:* - China remains India's main competitor for FDI as both economies are strongly competing to obtain a greater share of world trade and investment. Along- side, new destination such as Indonesia, The Philippines and Vietnam, are also emerging competitors. The Philippines is competing with India in the outsourcing industry, where as Indonesia and Vietnam are also gaining significance due to their huge domestic market.
- v. *An Attractive Market with a Challenging Business Environment:* - India's appeal lies in competitive labour costs lucrative domestic market, and skilled workforce. Foreign investors

also applaud its strong management and business education system, as well as its improving Tele communication infrastructure. However, the county's weaknesses are its under-developed infrastructure and a restrictive environment.

- vi. *High Expectations For 2020*: - Respondent to 2014 survey expects India to be among the top three economies of the world 2020. Particularly for economic growth and manufacturing. This is consistent with 2012 results. Also this year only 5.2% of respondents expect India to be surpassed by competition from more dynamic countries, compared with 11% last year. Strength such as a burgeoning middle class, growing domestic consumption levels and skill work force are helping India to strengthen its position in the global marketplace.

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A Study on the Nature and Characteristics of Obese Undergraduate Boys**Sucharita Roy Chowdhury**Assistant Professor and HOD, Department of Education, Chittaranjan College,
Kolkata-700009, West Bengal, E-mail: sucharitaroychowdhury@gmail.com**ABSTRACT**

Body mass index is a well known term today. It represents the weight to height ratio of every human being. Commonly accepted BMI ranges are below 18.5 for underweight, 18.5-25 for normal weight, 25-30 for overweight and over 30 for obese people. Based on this categorisation, other nature and characteristics of particular individual could be determined. The present study aims to find out the nature and characteristics of obese undergraduate boys.

Key Words: BMI, Obese, Nature, Characteristics**Introduction**

Body mass index is a well known term today. It represents the weight to height ratio of every human being. It is an attempt to quantify the amount of tissue mass in an individual and then categorise him/her as underweight, normal weight, overweight or obese based on the volume. Commonly accepted BMI ranges are below 18.5 for underweight, 18.5-25 for normal weight, 25-30 for overweight and over 30 for obese people.

Undergraduate students are in the threshold of a new beginning of life, where they would become more responsible than ever. At this stage they should remain physically and mentally fit. The underweight undergraduate boys have some distinctive features which are different from others. Even they could have some natural features which are also different. The present study aims to find out the nature and characteristics of obese undergraduate boys.

Objective: To find out the nature and characteristics of obese undergraduate boys.**Method:** Samples were collected using a questionnaire made by the researcher. It contained 25 questions regarding nature and characteristics. There were open ended and close ended questions. The reliability of the questionnaire was 0.80.**Delimitation of the study:**

1. The study was limited to Kolkata only.
2. Samples were only boys.
3. The study was limited to only 50 students.
4. The study was limited to 6 colleges only.
5. The study covered students from part 1 and part 2 only.

Findings

Regarding food habit, 31(62%) obese boys did not take regular meals because they wanted to be slimmer. 36 (72%) boys did not have fruits and vegetables in their diet. Among them 8 boys did not like to eat fruits and vegetables, 12 boys told that there was no trend in their family to have those diet and 2 told that their families could not afford fruits and vegetables on everyday basis. But others did not specify any reason for not taking fruits and vegetables in diet.

38 (76%) boys preferred fast food over homemade food. They liked it because they found it tastier than any healthy food, fast food did not take much time to eat and they were easily available. 26 (52%) boys took late night snacks. They preferred burger, chips, soft drinks, pizzas, coffee at late night while they were studying or chatting or at the time of late night surfing.

10 (20%) boys, among 50 boys, felt hesitant eating publicly. Those boys and girls who were hesitant while eating in public told that it was mostly for fear that people would think they were eating too much.

In case of addiction, 22(44%) obese boys were found addicted to smoking and alcohol. 14 out of 28 addicted obese boys were addicted to smoking only and 7 were addicted to alcohol only. 7 boys reported that they were addicted to both smoking and alcohol.

Health related matters especially any diseases were found to be a matter of concern among obese boys. 4 (8%) obese boys, out of 50, suffered from asthma. 29(58%) boys suffered from restlessness.

28(56%) boys had body aches. There were different types of body aches. 8 of them had a lower back ache for a long time, 4 suffered from frequent headache whenever they were under any stress, 10 had severe knee ache and joint ache which were due to excessive uric acid and the rest have various types of aches in different parts of the body.

Obesity was not found to be related to lack of sleep among obese boys. Out of 50 obese undergraduate boys, 28 (56%) boys had ample sleep (minimum 7-8 hours a day).

Socialisation was seemed to be impaired to some extent among obese boys as 35(70%) obese boys out of 50, could not get along with others easily. they felt shy while making communication with others, even they were pretty much conscious about their speech while talking to friends, relatives, neighbours, strangers etc. Even 27 (54%) boys told that they were not well accepted by their friends.

43(86%) boys were not happy with their body shape and size. To get rid of their obesity some of them opted for physical exercises. Treadmill was found to be most common exercises among obese boys who did daily exercises. Out of all 50 obese undergraduate boys, 45 (90%) boys did not do daily exercises (yoga, walk, gym, skipping, treadmill etc.). they did not like to do any kind of exercises. 47(94%) boys did not do any non-exercising activities (washing, cleaning, gardening etc). 35 (70%) boys spent more than 7 hours for sedentary activities (sitting before computer, watching television, chatting, reading books, listening music etc.), 15 (40%) boys spent more than 3 hours a day for those activities.

Conclusion

Obesity was found to be related to a number of problems such as physical, social, body image problems etc. They are directly related to the physical fitness. The obese boys got a specific type of food habit, different type of socialisation. They sometimes withdrew them from outer world and that led them to depression and other mental problems. These natural tendencies and characteristics could be taken into consideration while solving their problems and even while educating them. There are many more nature and characteristic features of obese boys which could be found out by the researcher. This conclusion is valid to study the nature and characteristic features of obese boys.

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Vācaspati Miśra's view on Gautama's Definition of *pratyakṣa*: A Study**Sujit Roy**

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ABSTRACT

In old Nyāya, *pratyakṣa* was first defined by Gautama (200 B.C). Gautama says in his Nyāya-sūtra 1.1.4, “*indriya-artha-sannikarṣa-utpannaṁ jñānam avyapadeśyam avyabhicāri vyavasāyātmakaṁ pratyakṣam*”. It means *pratyakṣa* is that cognition which is produced by the sense-object contact and which is not due to words, which is invariably related to the object and which is well-defined i.e. certain. The above definition of *pratyakṣa* includes some terms. The Nyāya commentator Vātsyāyana explained each one of the above terms in his own ways. Vācaspati accepting Vātsyāyana's interpretation of all the terms occurring in the definition of *pratyakṣa*, but he says Gautama in his Nyāya-sūtra (1.1.4) uses the words ‘*avyapadeśyam*’ and ‘*vyavasāyātmakaṁ*’ to mean respectively *nirvikalpaka* and *savikalpaka pratyakṣa*. It is Vācaspati Miśra who first clearly divided *pratyakṣa* into *nirvikalpaka* and *savikalpaka*. The aim of this paper is to explain Vācaspati Miśra's view on Gautama's definition of *pratyakṣa*. And in this paper I shall also try to explain why Vācaspati says that the words of the Gautama's Nyāya-sūtra (1.1.4) ‘*avyapadeśyam*’ and ‘*vyavasāyātmakaṁ*’ are indicate respectively *nirvikalpaka* and *savikalpaka pratyakṣa*.

Key Words: *Avyapadeśyam, Vyavasāyātmakaṁ, Nirvikalpaka, Savikalpaka*

In old Nyāya, *pratyakṣa* was first defined by Gautama (200 B.C). The Nyāya commentators like Vātsyāyana (400 A.D), Uddyotakara (600 A.D), Udayana (1050 A.D), and Vācaspati Miśra (1000 A.D) have explained this definition in their own ways. Gautama says in his Nyāya-sūtra 1.1.4, “*indriya-artha-sannikarṣa-utpannaṁ jñānam avyapadeśyam avyabhicāri vyavasāyātmakaṁ pratyakṣam*”.¹ It means *pratyakṣa* is that cognition which is produced by the sense-object contact and which is not due to words, which is invariably related to the object and which is well-defined i.e. certain. The definition of *pratyakṣa* is given first by the author of ‘Nyāya-sūtra’, because without *pratyakṣa* no other instrument of valid cognition is possible. Hence it is considered strongest among the *pramāṇas* (*pramāṇa-jyeṣṭha*). The above definition of *pratyakṣa* includes the following terms: (i) *indriyārthasannikarṣotpannaṁ* (*pratyakṣa* is that cognition which is produced from the sense-object contact), (ii) *jñānam* (it is the cognition of an object), (iii) *avyapadeśyam* (it is not due to words), (iv) *avyabhicāri* (it is invariably related to the object), and (v) *vyavasāyātmakaṁ* (it is well defined i.e. certain). The Nyāya commentator Vātsyāyana explained each one of the above terms in his own ways. Vātsyāyana's interpretation of all the terms occurring in the definition of *pratyakṣa* has great importance in Nyāya philosophy. None of the commentators except Vācaspati Miśra in old Nyāya philosophy clearly divided *pratyakṣa* into *nirvikalpaka* and *savikalpaka*. Vācaspati Miśra was the first old Nyāya thinker who clearly divided *pratyakṣa* into *nirvikalpaka* and *savikalpaka*. According to him, Gautama in his Nyāya-sūtra (1.1.4) uses the words ‘*avyapadeśyam*’ and ‘*vyavasāyātmakaṁ*’ to

mean respectively *nirvikalpaka* and *savikalpaka pratyakṣa*. In the old Nyāya philosophy we have seen that after Vācaspati Miśra, Jayanta Bhaṭṭa (9th century A.D) of kāśhmira also divided *pratyakṣa* into *nirvikalpaka* and *savikalpaka*. The aim of this paper is to explain Vācaspati Miśra's view on Gautama's definition of *pratyakṣa*. And in this paper I shall also try to explain why Vācaspati says that the words of the Gautama's Nyāya-sūtra (1.1.4) '*avyapadeśyam*' and '*vyavasāyātmakam*' are indicate respectively *nirvikalpaka* and *savikalpaka pratyakṣa*.

Vācaspati accepting Vātsyāyana's interpretation of all the terms occurring in the definition of *pratyakṣa* differs regarding the intention of the sūtrakāra as regards to the terms '*avyapadeśya*' and '*vyavasāyātmaka*'.

According to Vācaspati Miśra, the word '*avyapadeśya*' in the sūtra means 'mere acquaintance' (*ālōcana*). On the other hand, the word *vyapadeśya* signifies 'a substantive as qualified by an attribute' (*viśeṣaṇa-viśiṣṭa-viśeṣya*). So *avyapadeśyam* means the *pratyakṣa* without a substantive-attribute relation. Such an unqualified *pratyakṣa* is the bare awareness of an object. Such *pratyakṣa* is called well known as *nirvikalpaka pratyakṣa* in Nyāya epistemology.

In Nyāya epistemology *nirvikalpaka* is an earlier stage and the *savikalpaka* is a later stage of *pratyakṣa*. Vācaspati says, that at the first stage of *pratyakṣa* an object is revealed as bare something.² He thinks that it is such a stage when the object is only seen but not associated with name or a subject-predicate relation. It happens not only in the case of infants or dumb persons those do not know the names of things, but also in the cases of all ordinary persons.³

According to Vācaspati Miśra, the *nirvikalpaka pratyakṣa* is that cognition which admits of no specification. It is the cognition of an object which is unrelated to its class, name, characters, attributes etc.; the *pratyakṣa* of an orange at this *nirvikalpaka* stage may give us indeed all its colour, form, and also the universal orangeness, but it does not reveal it in a subject-predicate relation.

Vācaspati Miśra differs from Vātsyāyana also with regard to the implication of the term '*vyavasāyātmaka*' in the sūtra. The term is used, according to him, not to exclude *pratyakṣa* in the form of doubt. Doubtful perceptions being invalid are already excluded by the term '*avyabhicārin*' (valid). The term *vyavasāyātmaka* is used to signify *savikalpaka pratyakṣa*. This shows that Gautama recognizes *savikalpaka pratyakṣa* also as valid. According to Vācaspati Miśra's interpretation of the sūtra, it contains not only the definition but also the classification of *pratyakṣa*. The term *avyapadeśya* and *vyavasāyātmaka* indicate the two forms of *pratyakṣa*, namely, *nirvikalpaka* and *savikalpaka*. The rest of the sūtra gives the definition of *pratyakṣa*.

Vācaspati Miśra, explaining Vātsyāyana's opinion, refers to the view according to which the words standing for objects are identical with the objects themselves, because the words cow, horse, etc, are known as identical with the object as is evident from the expressions like 'this is a cow', 'this is a horse'. That such expressions cannot be considered erroneous is clear from the fact that these form the basis of all usage. Words being identical with objects, the cognition of objects means the cognition of words. In short, according to this view there is no cognition which is not due to words.⁴

As such, *nirvikalpaka pratyakṣa* is impossible. How can there be a *nirvikalpaka pratyakṣa* when every cognition is qualified by a word that stands for its object?

Vācaspati quotes two verses from the Vākyapadīya of Bhartṛhari (600-650 A.D.)⁵ and says that the word *avyapadeśya* in the present sūtra is intended to refute Bhartṛhari's view. This word here means 'mere acquaintance' (*ālocana*), which is known as *nirvikalpaka pratyakṣa*. On the other hand, the word *vyapadeśya* signifies 'a substantive as qualified by an attribute' (*viśeṣaṇa-viśiṣṭa-viśeṣya*). The *pratyakṣa* without a substantive-attributive relation is *avyapadeśyam*. Such an unqualified *pratyakṣa* is but the bare awareness of an object and as such is *nirvikalpaka*. So, according to Vācaspati Miśra by the word '*avyapadeśya*' Gautama refers to *nirvikalpaka pratyakṣa*.⁶

We have seen that in refutation of the view that every cognition is due to word, Vātsyāyana says, cognition of those persons who are unaware of the relation between the word and its corresponding object is not referred to by the word naming the object. Vācaspati Miśra⁷ explains this as thus: word is alleged to be identical with the object. But what is meant by 'word' here? Does it mean the particular sound heard or does it mean *sphoṭa* (the significative counterpart of a word-sound)? It is not possible to accept either of these alternatives. By the word we cannot mean here *sphoṭa*, for nobody ever realizes any identity of the object with the eternal *sphoṭa*. Nor can 'word' be taken by the opponent to mean the particular sound heard, for the cognition of colour, etc. on the part of the infant and the dumb is not referred to by the corresponding words colour, etc. It is impossible to prove that the cognition of those persons who are unaware of such words or are unable to utter them is due to words. Besides, on the assumption of the identity of words and their corresponding objects it should be possible for the blind to perceive colour by his auditory sense when he hears the word for it or for the dumb to perceive the word when he has a visual perception of the object for it. Thus it must be admitted that the infant and the dumb have *nirvikalpaka pratyakṣa* unqualified by word. Even for those persons who are aware of the relation between a word and its object the cognition of the object is not due to the word standing for it. On the contrary, only after perceiving the object they come to know that such and such words denote such and such objects. In other words, on perceiving an object they recall the word naming it. But the *pratyakṣa* of the object, which precedes, is not due to that name. The *pratyakṣa* of the object comes first and it is the cause of the recollection of the word naming it. Therefore, it is necessary to admit a *pratyakṣa* of the object unrelated to the word naming it and this *pratyakṣa* is *nirvikalpaka pratyakṣa*. This kind of *pratyakṣa* becomes eventually the cause of the *savikalpaka pratyakṣa*. But even this *savikalpaka pratyakṣa* is not the *pratyakṣa* due to the word standing for its object.

Vācaspati Miśra denies also the possibility of any verbal cognition due to both sense-object contact and words. For instance, when an experienced person tells Devadatta that it is a cow, he perceives it as a cow. The words of the experienced person, though accessory to the resulting cognition, do not make the cognition a verbal one. Being produced by the sense-object contact the cognition is actually perceptual. Besides, the cognition here is clear and distinct, which are characteristics of only immediate cognition, verbal cognition being mediate is incapable of producing it.

For these reasons we conclude that the name is not operative at the time that the apprehension of the thing takes place; it becomes operative only at the time of its being spoken of, or communicated to other persons. The upshot of all this is that the apprehension of things, produced by the contact of the sense-organ with them is not verbal i.e., it is entirely free from all verbal representation.

In addition, some commentators explain that the term '*avyapadeśya*' is used in the sūtra to exclude inferential cognition. Uddyatakara ⁸ rejects these views. Because the definition already mentions the term 'produced by the contact of the sense-organ with the object'; as a matter of fact, inferential cognition does not proceed from the contact of the cognized object with the sense-organ; hence (even without the term '*avyapadeśya*') the definition could not apply to inferential cognition.

Vācaspati says ⁹ *savikalpaka pratyakṣa* is that cognition which admits of specification; it is the cognition of an object as related to its class, name, characters, attributes etc. For example, when an object, say, a cow is present to our sense, its attributes are perceived as related to the cow and therefore the perceptual experience of the cow is expressed in form of a definite or *savikalpaka* judgment 'This is a cow'. Let me clear to give another example; when the sun's rays are perceived in a desert and misapprehended as a stream, at the first *nirvikalpaka* stage the visual sense is in real contact with the rays and thus far there is no illusion so far as the contact with a real object is concerned, but at the second stage i.e. *savikalpaka* stage it is owing to the similarity of certain of its characteristics with those of a stream that it is misapprehended as a stream. ¹⁰

The Niruktakāras ¹¹ who flourished before Vācaspati used the term *nirvikalpaka*, but they explained it as the cognition of an object in which its general (*sāmānya*) and particular (*viśeṣa*) features were combined. But Vācaspati controverts the view of the Niruktakāras by saying that if, in the *nirvikalpaka* stage, an object were to combine in itself its general and particular attributes, how could, in the *savikalpaka* stage, the two, viz. the general and the particular, be separated, so that one might be predicated of the other in the form, "this (*viśeṣa*) is man (*sāmānya*)".

Vācaspati thinks that doubtful *pratyakṣa* being invalid cognition are already excluded from the Gautama's definition of *pratyakṣa* by the word '*avyabhicārin*'. So, Gautama does not include the word '*vyavasāyātmaka*' in the definition to exclude doubtful cognition. According to Vācaspati Miśra, the word *vyavasāyātmaka* is used in the sūtra (1.1.4) to signify *savikalpaka pratyakṣa* and as such shows that Gautama recognizes *savikalpaka pratyakṣa* also as valid. He says, the definition *pratyakṣa* contains not only the definition but also the classification of *pratyakṣa*. Both the above words indicate the two forms of *pratyakṣa* and the rest of the sūtra gives the complete definition of *pratyakṣa*. This classification of *pratyakṣa* accepted by all the later logicians, such as Bhāsarvajña (9th century A.D), Keśava Miśra (12th century A.D), Annaṁ Bhaṭṭa (1623 A.D), and the followers of the Sāṁkhya and the Vaiśeṣika and the Kumārila Bhaṭṭa (700 A.D) also. But the later Navya Nyāya thinker Gaṇeśa (1200 A.D) gives the clear definition about this classification of *pratyakṣa*.

Vācaspati's ¹² explanations on '*avyapadeśyam*' and '*vyavasāyātmakarṇ*' terms are very important. According to him, the term '*avyapadeśyam*' in the Nyāya-sūtra (1.1.4) means 'that which cannot be expressed by words', which, in fact, refers to the *nirvikalpaka pratyakṣa*, for it is not specified by a *nāma*, *jāti*, etc. and is, therefore indefinite, while the word '*vyavasāyātmakarṇ*' denotes

the *savikalpaka pratyakṣa* which means ‘that which is definite or certain’, pointing to something specified by its genus and name (*nāma, jāti*, etc.). By these two terms Vācaspati claims that Gautama intends to divide *pratyakṣa* into *nirvikalpaka pratyakṣa* and *savikalpaka pratyakṣa*. The term ‘*avyapadeśya*’ implies *nirvikalpaka pratyakṣa* and the term ‘*vyavasāyātmaka*’ implies *savikalpaka pratyakṣa*. According to him, Gautama in his Nyāya-sūtra (1.1.4) uses the words *avyapadeśya* and *vyavasāyātmaka* to mean respectively *nirvikalpaka* and *savikalpaka pratyakṣa*. None of the commentators in old Nyāya philosophy clearly divided *pratyakṣa* into *nirvikalpaka* and *savikalpaka*. Vācaspati was the first old Nyāya thinker who divided *pratyakṣa* into *nirvikalpaka* and *savikalpaka*. He observes that the authors of the ‘Nyāyabhāṣya’ and the ‘Nyāyavārttika’ did not mention it and explain this distinction because they considered it to be too evident. There is no reason, however, to believe that this assertion of Vācaspati Miśra is correct. He further declares that he has introduced the distinction of the two kinds of *pratyakṣa* in his commentary following his own preceptor named Trilocana (9th century A.D).¹³

After the above explanation we can say in conclusion that in Nyāya epistemology, Gautama (200 B.C) has used the terms ‘*avyapadeśyam*’ and ‘*vyavasāyātmaka*’ in his Nyāya-sūtra 1.1.4. The term ‘*avyapadeśyam*’ means ‘that which cannot be expressed by words’. According to Vācaspati Miśra (1000 A.D), it refers to *nirvikalpaka pratyakṣa*, for it is not specified by a genus, and is, therefore indefinite. The term ‘*vyavasāyātmaka*’ means ‘that which is definite or certain’, pointing to something specified by its genus and name. It refers to *savikalpaka pratyakṣa*. *Nirvikalpaka pratyakṣa* is not a cognition of an entity as qualified, where a qualificandum is cognized as qualified by a qualifier. But *savikalpaka pratyakṣa* is a cognition of a qualificandum qualified by a qualifier, where the qualifier is provided by a prior cognition. It has subject-predicate relation. *Nirvikalpaka pratyakṣa* is an earlier stage of *pratyakṣa* and the *savikalpaka pratyakṣa* is a later stage of *pratyakṣa*. So we have seen that it is Vācaspati Miśra who first clearly divided *pratyakṣa* into *nirvikalpaka* and *savikalpaka*. He claimed that it was not something new but was quite implied theory by the definition of Gautama itself.

Notes & References

1. NS, 1.1.4. Quoted from Phaṇibhūṣaṇa Tarkabāgīśa’s ‘Nyāyadarśana’, Prathama Khaṇḍa, p. 104.

2. “*prathamamālocito ’rthaḥ sāmānyaviśeṣavān*”. --- *Tātparyāṅkā*, p. 91.

Quoted from Surendranath Dasgupta’s ‘*A History of Indian Philosophy*’, Vol-I, p. 338.

3. “*tasmādvutpannasyāpi nāmadheyasmaraṇāya pūrvameṣitavyo vinaiva nāmadheyamarthapratyayaḥ*.” ---- Ibid. p. 84. Ibid, p. 338.

4. *Nyāya Philosophy*, Part -I, by Debiprasad Chattopadhyaya & Mrinalkanti Gangopadhyaya, p.53.

5. “na soḥasti pratyayo loke yaḥ śabdānugamādṛte. anuviddhamiva jñānaṁ sarvvaṁ śabdena bhāṣate.” --- 123, *Vākyapadīya*: Bramahakāṇḍha. Quoted from Phaṇibhūṣaṇa Tarkabāgīśa’s ‘Nyāyadarśana’, Prathama khaṇḍa, p. 120.
6. “tadasya nirākaraṇaṁ lakṣaṇagatena ālocanajñānā- varodhārthenāvyapadeśyapadena sucitamiti.” --- *Tātparyāṅkā*. Ibid, p. 120.
7. *Nyāyadarśana*, Prathama khaṇḍa, by Phaṇibhūṣaṇa Tarkabāgīśa, p. 121-122.
8. *The Nyāya-sūtras of Gautama*, Vol-I, by Gaṅgānāṭha Jhā, p. 135-136.
9. *A History of Indian Logic*, by Satisa Chandra Vidyābhūṣaṇa, p.137.
10. “indriyeṇālocya marīcīn uccāvacamuccalato nirvikalpena gṛhītvā paścāttatropaghātadoṣāt viparyyeti, savikalpako’sya pratyayo bhrānto jāyate tasmādvijñānasya vyabhicāro nārthasya.” --- *Tātparyāṅkā*, p. 87. Quoted from Surendranath Dasgupta’s ‘A History of Indian philosophy’, Vol-I, p. 337.
11. “yathāgya niruktakārāḥ. nirvikalpakavodhena jyātmakasyāpi vastuno grahanam. tathā --- tataḥ paraṁ pūnarvastu dharmaujātyādhibhīryoyā. vujyāvāsīyate sāpi pratyakṣatvena saṁmatā .” --- *NVTT*, p. 89. Quoted from Satisa Chandra Vidyābhūṣaṇa’s ‘A History of Indian Logic’, p. 138.
12. “vyavasāyātmakapadaṁ sākṣāt savikalpakasya vācakaṁ. tathāhi, vyavasāyo viniścayo vikalpa ityanarthāmbharaṁ, sa evātmā rūpaṁ yasya savikalpakaṁ pratyakṣaṁ. tadetadatisphoṭavācchīṣyaigamyate evei bhāṣyavārttikakārābhyām vyākhyātaṁ. ---- *NVTT*. P. 87. Ibid, p. 137.
13. *ammābhiḥ* --- *trilocanagurūnnītamārgānugamanonmukhaiḥ*. *yathāmānaṁ* *yathāvastu* *vyākhyātamidaśaṁ*. ---- *NVTT*. P. 87. Ibid, p.137.

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Crime in Kolkata: A Case Study**Suman Das**

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ABSTRACT

Kolkata metropolis is characterized by various types of crime and those crime incidences are rising in the city at recent times. However, the spatial distribution of crime rate is uneven, depending on the environmental and socio-economic conditions. The present paper concerns a study on the status of crime occurrences in Kolkata Metropolis in the year of 2011. In the city a wide disparity is found in the economic background of the communities and hence as similar to other metropolitan cities the distinction between the income levels of the haves and have-nots in the city is quite distinct. The people having handsome incomes are exposed to various luxuries of life while those residing in slums get deprived of the basic minimum facilities in the city because of poor economic status. This disparity in the income levels of the residents lead to various anti-social and criminal activities in the region. Based on these facts, the particular city has been selected to study the crime situation. An attempt has been made to analyse the variation in the crime rates of different cognizable crimes and identify the most vulnerable spots in terms of crime incidences under Kolkata Metropolis. The present study is based on both primary and secondary data. Besides using primary and secondary data sets for various statistical analysis and diagrams, necessary thematic maps have been prepared under the GIS environment.

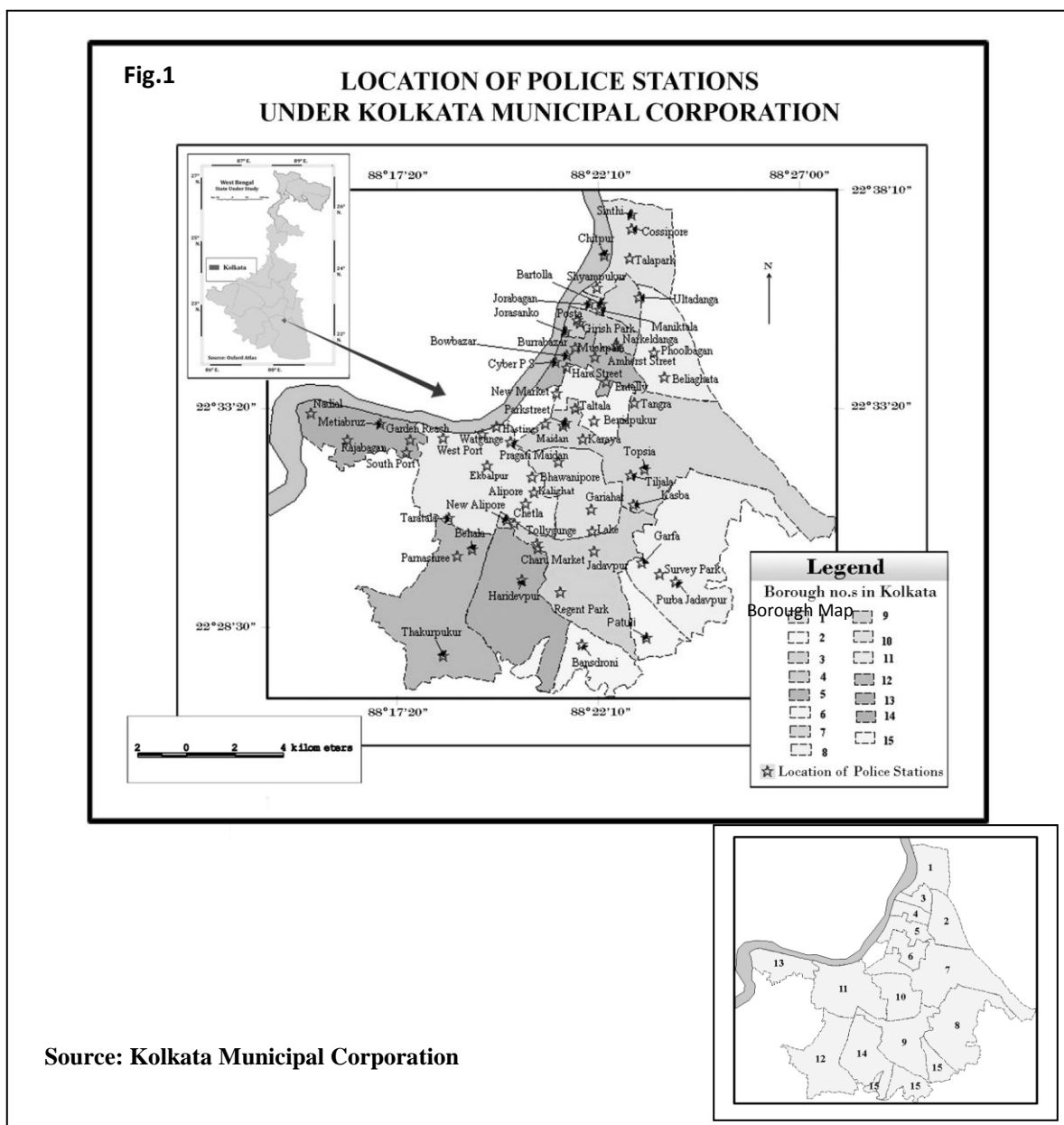
Key Words: Crime, Spatial, Disparity, Anti-Social, Cognizable**Introduction**

Crime in Kolkata Metropolis is a serious concern and impacts negatively on so many lives. The fear of crime, the loss of life, the socio-economic impact of crime, etc. all creates the impression that the battle against crime has been lost. The limited knowledge base within the law enforcement agencies, limited logistical resources and low retention rate of critical staff all contribute to the difficulty of reducing crime. Crime is present in various forms in India. Organized crime includes drug trafficking, gunrunning, money laundering, extortion, murder for hire fraud, human trafficking poaching. Many criminal operations engage in black marketing, political violence, religiously motivated violence, terrorism and abduction. Other crimes are homicide, robbery, assault etc. Property crimes include burglary, theft, motor vehicle theft and arson. Corruption is a significant problem. The major crimes in India however include crimes committed against women such as sexual harassment, dowry, child marriage, female infanticides and sex selective abortions; domestic violence, illegal drug trade, arms trafficking, poaching and wildlife trafficking, cyber crime, corruption and police misconduct. The present study attempts to make a preliminary assessment of the crime status in Kolkata city on a spatial frame. This is because Kolkata metropolis is having a cosmopolitan nature which acts as a stimulant for the occurrence of different types of criminal incidences. People living in the city have different income levels and the difference of economic condition among the haves and the have-nots is quite high. Slums are located besides posh residential areas having large palatial house or high apartments. This results in large number of theft, robbery, burglary, kidnapping etc. just to earn more income readily. Again a section of people belonging to high status are exposed to different luxuries of life and this again has induced high criminal incidences committed against women or cyber crimes. All above reasons have motivated to carry out the present study in the particular city. When compared to other seven metropolitan cities in India - Ahmedabad, Bangalore, Chennai, Delhi, Hyderabad, Mumbai and Pune, the crime rate under major IPC crimes has been found to be the lowest in Kolkata.

Under cyber crime also, the city is much behind the other metropolitan cities in India. This indicates that the relative security is the city is quite satisfactory compared to other urban locales. Under this back drop the present paper has tried to make a baseline assessment of crime incidences in Kolkata city in the year of 2011.

Study Area for the Present Work

As mentioned before, to study the crime status Kolkata city has been selected as the study area. The city with an area of 187.33 sq. kms. extends latitudinal from $22^{\circ} 45' N$ to $22^{\circ} 65' N$ and longitudinally from $88^{\circ} 25' E$ to $88^{\circ} 45' E$. Kolkata is bounded by Haora District in the north and west, by North 24 Parganas District in the northeast and east and by the South 24 Parganas District in the southeast and south. Kolkata Municipal Corporation is having **141 wards** distributed under **15 boroughs**. There are 66 police stations in Kolkata Metropolis under Kolkata Police, distributed under the boroughs.



Objectives:

1. To study the different factors that contributes to urban crime in Kolkata.
2. Finding out the recent (year 2011) status of crime in Kolkata.
3. Assess the monthly variation of the crime incidences registered (recognized under IPC) under different boroughs of Kolkata Police within a particular year (2011).
4. Identifying the most vulnerable spots in terms of crime incidences registered under different heads within Kolkata.
5. Analyse the relation between Crime Rate and Literacy Rate in Different Boroughs of Kolkata.

Methodology:

Attempts have been made in the present study to make '*A preliminary assessment of crime in Kolkata city both in temporal and spatial frame*' since a detailed investigation on this aspect will require years of investigation. The study has been carried out based on both secondary and primary database. Primary data have been collected from

- Crime Record Section under Crime Branch in Lalbazar Police Headquarter, Kolkata.

For the information on the number of criminal incidences under different crime heads for 66 police stations that fall within Kolkata Police, the crime record section in Lalbazar Headquarter of Kolkata Police has been consulted.

The necessary secondary data for the present study have been procured from

- Census Organization, Govt. of India.
- Bureau of Applied Economics and Statistics, Govt. of West Bengal.

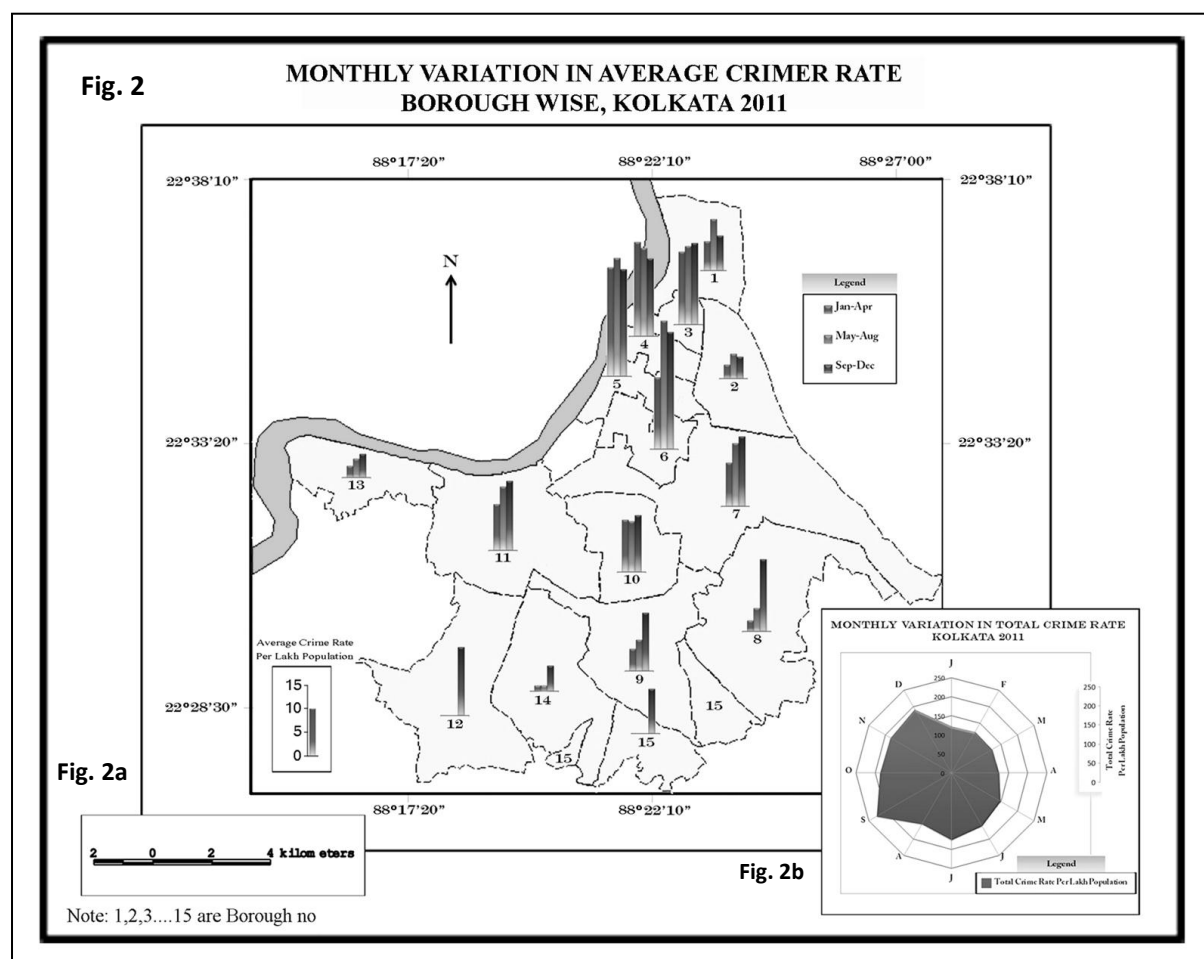
Besides using secondary and primary data sets for various statistical analysis and diagrams, necessary thematic maps have been prepared under the GIS environment using the GIS software TNT MIPS (2012). In addition to these, the statistical diagrams have been prepared using Microsoft Excel Programme.

Findings**Different Factors Favouring Urban Crimes in Kolkata:**

On account of peculiar problems such as unchecked migration, illegal settlements, diverse socio-cultural disparities, uneven distribution of incomes etc, mega cities are facing increased criminal activities. Reasons for committing a crime include greed, anger, jealousy, revenge or pride. Besides these in urban locales chiefly in metropolitan cities to get access of lavish life organized groups, gangsters, professional criminals and even youth and juveniles find crime the only short cut means to adopt. The geo-environmental conditions play a very vital role in the life of a person and often the parental skill and upbringing of a child determines whether the child will become a responsible citizen in future. In India, poverty and social stratification of classes combined with poor educational backgrounds that lead to low wage jobs or even unemployment often acts as motivating factors for commitment of crimes.

Monthly Variation of Crime Rate in Different Boroughs of Kolkata, 2011:

Attempts have been made to assess the monthly variation of the crime incidences in 2011 under different boroughs of Kolkata, to assess whether the crime incidences in the city rise during the festive months, especially during pre and post puja months from September to December. For the purpose, the total year has been divided into three parts- January to April, May to August and September to December. The variation has been assessed under the average crime rate in the city for different months. In 2011, there has not been a significant variation in the incidences of crime during festive and non-festive months. In these boroughs under North Kolkata, the crime rate in general is high throughout the year. The crime rates on the other hand were very high during the festive months especially in South Kolkata, east Kolkata and in the port area covering boroughs 9, 10, 11, 12, 14, 15, 8, 7, and 13 (Fig.2). Borough no 12 and 15 in the extreme southern part of the city has depicted a very different story where the average crime rate is almost nil during January to August. However, during the festive months from September to December, the crime rates increased significantly in the city.



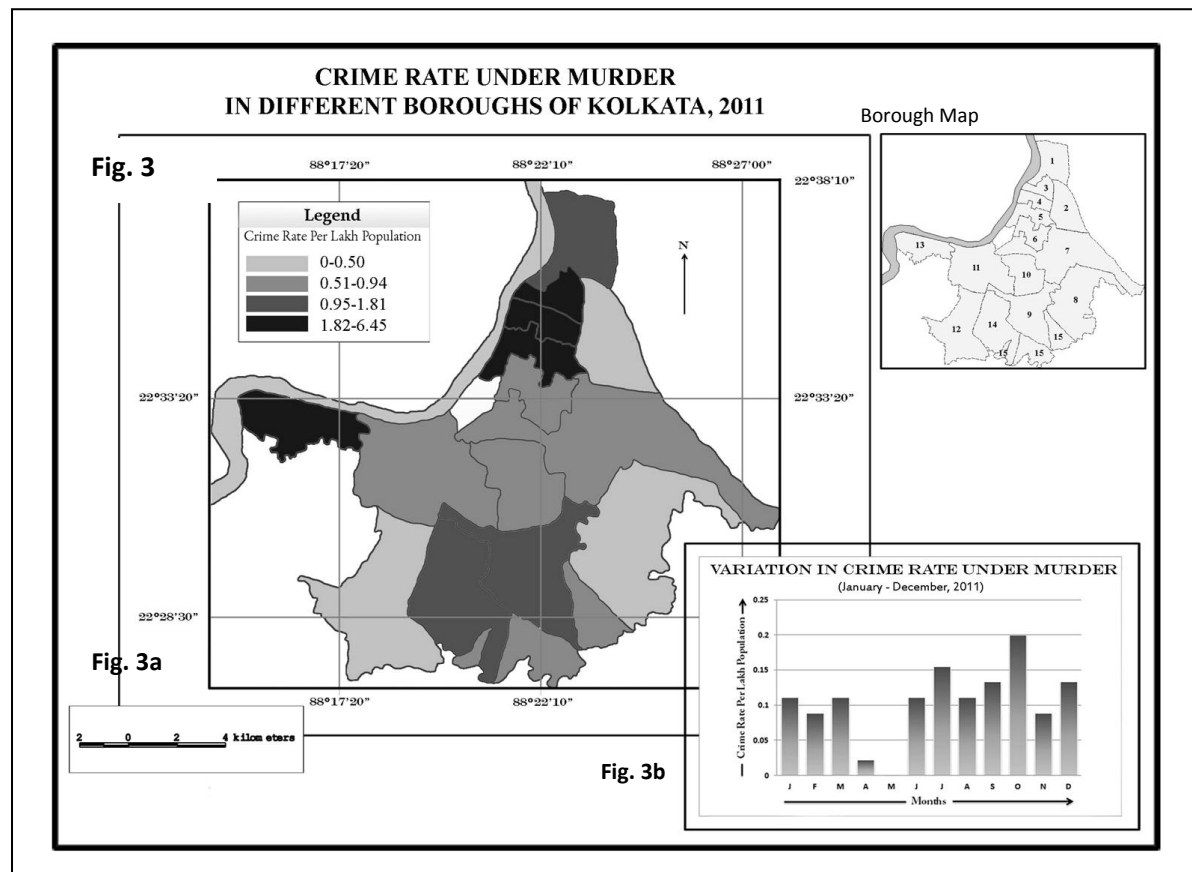
Source: Primary Survey, Crime record section (Lalbazar Police Headquarter)

Status of Crime rates Under Different Crime Heads Borough Wise, Kolkata 2011:

There are fifteen boroughs in the Kolkata Municipal Corporation. All these boroughs are served by different police stations. Efforts have been taken present study to analyse the spatial variation of crime rates under major IPC crimes borough- wise in the city. The study has revealed that variations in crime rates exist among boroughs quite significantly under different crimes. For spatial analysis, the crime heads that have been selected among different IPC crimes include murder; theft and house-

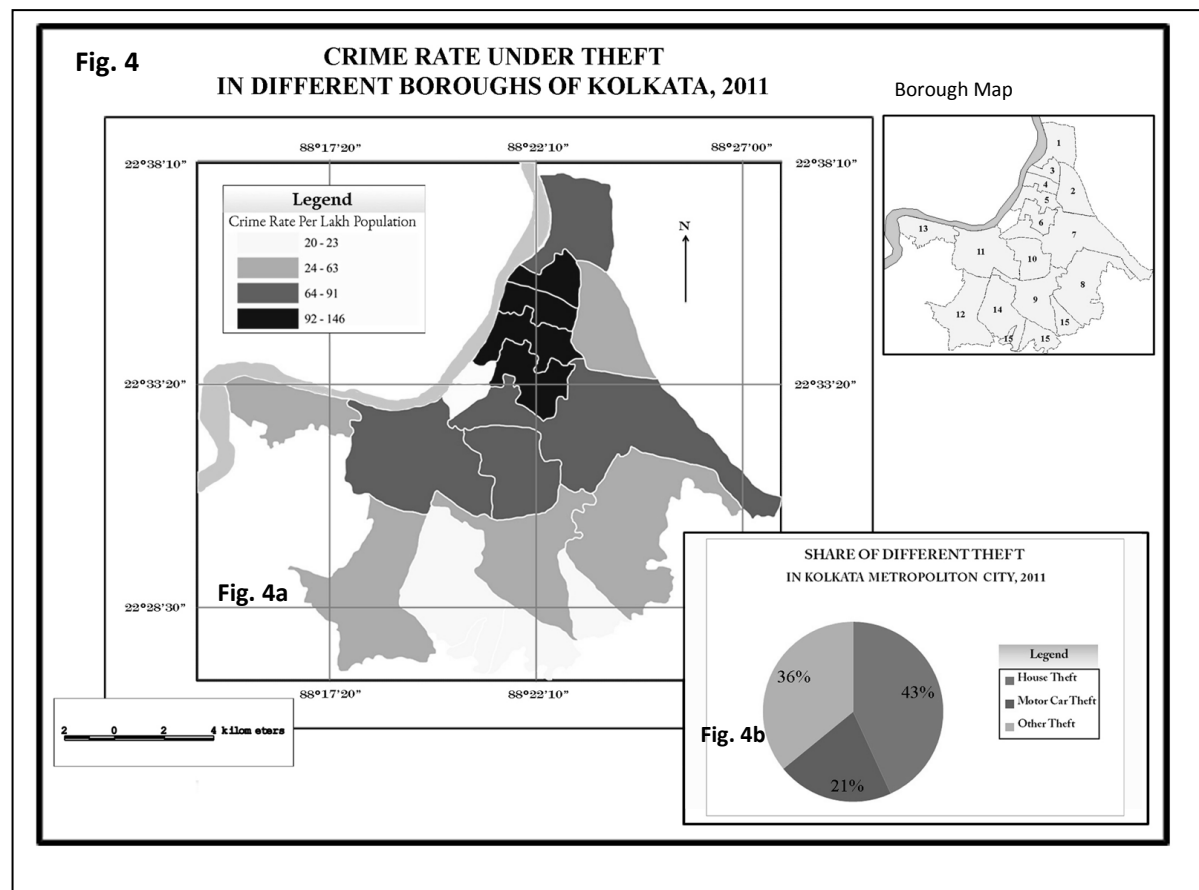
breaking since the proportion of criminal occurrences under these heads are relatively much higher than all other IPC crimes in the city.

Fig no.3 reveals the variation of crime rates under murder in different boroughs and it is observed that borough no. 3, 4 and 13 are having relatively high murder rates compared to other boroughs of the city.



Source: Primary Survey, Crime record section (Lalbazsar Police Headquarter)

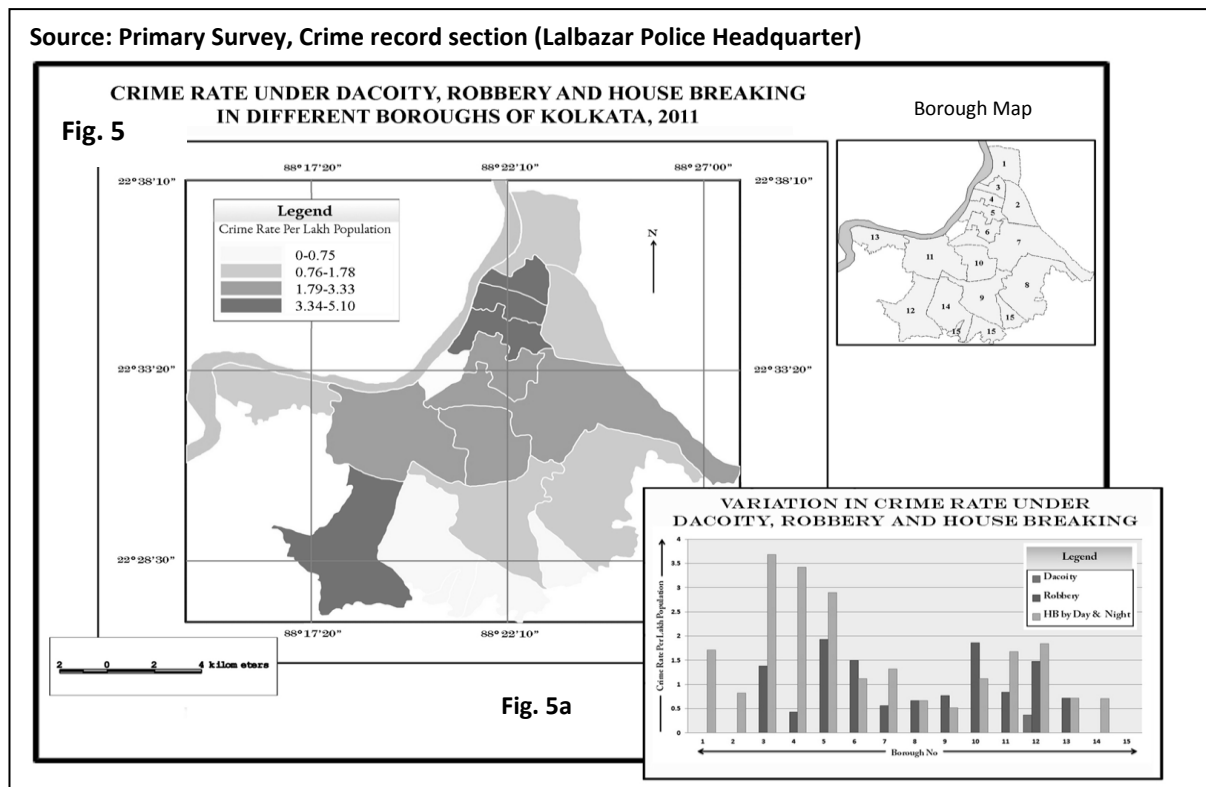
Regarding the theft cases again, maximum crime rate have been registered under borough no. 3, 4 and 5 (Fig.4). The rate of theft is also quite high in borough no 6 where evacuation is possible to different corners of the state after committing crimes. Theft rate is moderate in borough nos. 2, 8, 9, 12 and 13. The rate of theft is relatively low in the southern part of the city.



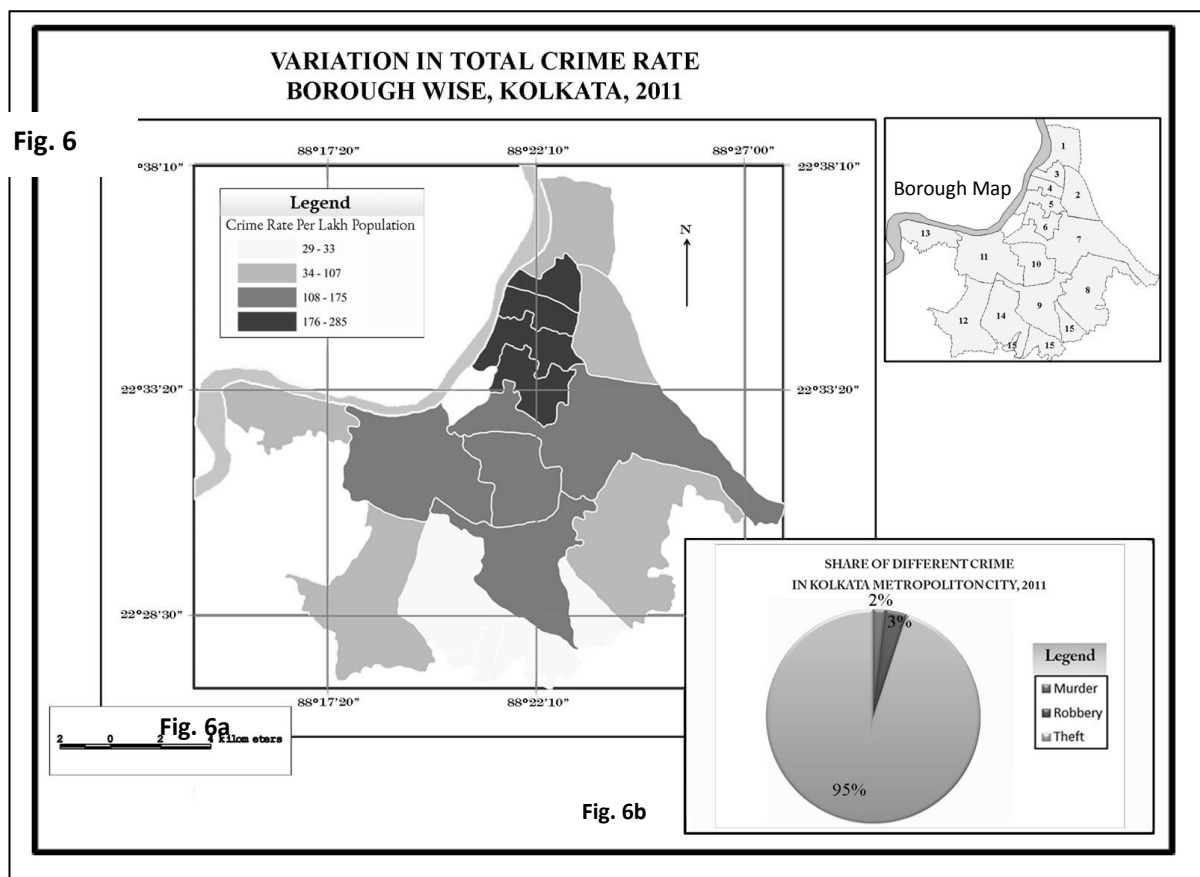
Source: Primary Survey, Crime record section (Lalbazar Police Headquarter)

The diagram (Fig no. 5) reveals the variation of crime rates under dacoity, robbery and house breaking in different boroughs and it is observed that borough no. 3, 4, 5 and 12 are having relatively high crime rates compared to other boroughs of the city. Borough no. 6, 7, 10 and 11 are moderately Vulnerable regarding the incidence of the crimes committed while the rest are relatively safe.

Source: Primary Survey, Crime record section (Lalbazar Police Headquarter)

Source: Primary Survey, Crime record section (Lalbazar Police Headquarter) **Fig. 5b**

Under total crime rates (where all major crimes like murder, different types of theft, robbery, dacoity, house breaking, cheating, snatching are taken) borough no. 3, 4, 5 and 6 are found more vulnerable compared to all other areas (Fig.6). Those boroughs are characterized by different small and large factories where working group of people living in slums and squatter slums chiefly reside. These areas also serve as important commercial hub and being very near to the CBD area of the city (Esplanade region) where large numbers of people commute every day for jobs. Borough nos. 7, 9, 10 and 11 are moderately vulnerable regarding the frequency of the crimes committed while the rest of the boroughs are relatively safe.



Source: Primary Survey, Crime record section (Lalbaraz Police Headquarter)

Identification of Vulnerable Spot on the Basis of Crime Incidences in Kolkata:

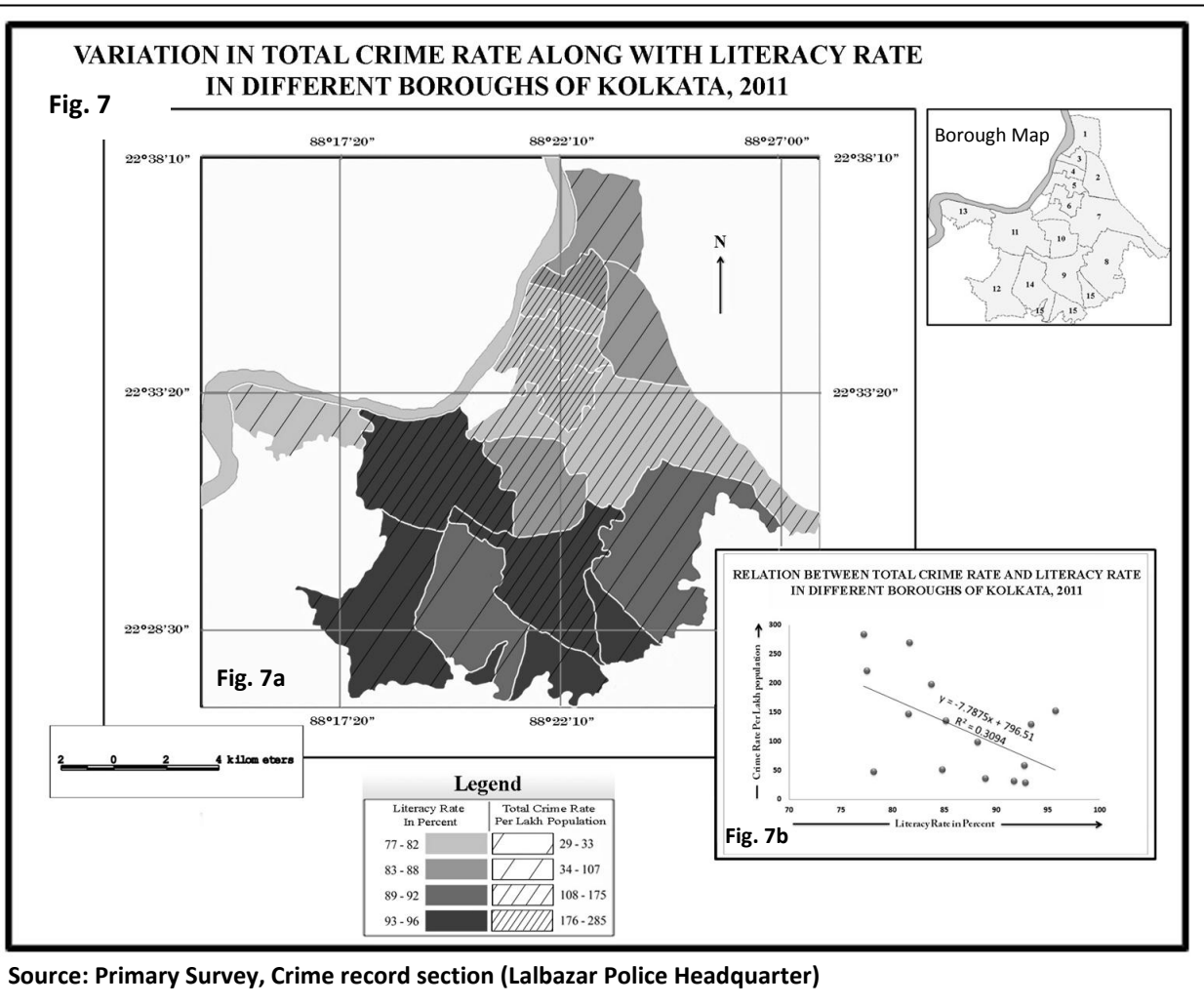
From the analysis of crime data under average crime rate borough wise, it is observed that relative vulnerability is high in the northern part (borough no. 3, 4, 5 and 6) within Kolkata Municipal Corporation compared to all other boroughs. This may be due to the fact that the northern boroughs since these areas have relatively larger number of factories, storehouses etc. where the residents having relatively poor economic conditions earn meager wages for subsistence. Majority of the people live in shanty areas/ghettos very near to their work place. However, in recent times many housing complexes (under real-estate business) are coming up in the locality and this has further widened the economic disparity resulting into a number of anti-social activities in the particular part of the city. Furthermore, the area acts as a major commercial hub and being very near to the CBD area (Esplanade area) attracts huge number of people every day for different services. Majority of the casual workers with low socio-economic profile prefer to stay in and around this locality as temporary dwellers and in order to earn more money at a faster rate get involved in different anti-social activities.

Relation between Crime Rate and Literacy Rate in Different Boroughs of Kolkata:

Educational disparity among different sections of people is one of the major reasons behind the crime occurrences. Hence, in the present study efforts have been taken to find out whether there exists any co-relation between the crime rate and literacy rate borough wise in Kolkata city.

For the purpose, the variation of total crime rate is shown in different range of shades superimposed on the literacy rate map (which has been shown by colour variation). It is observed from the diagram

(Fig.7) that how the spatial variation of crime rate is related with literacy rate (estimated from Census data, 2011). The diagram shows the total crime rate is maximum in borough no 3, 4, 5 and 6 while the literacy rate is minimum in those boroughs but in borough no 1, 2, 8, 12, 14 and 15 where the literacy rate is relatively high but the total crime rate is comparatively low. This suggests a moderately strong negative co-relation between the literacy rate and crime rate (shown by the scatter diagram Fig.7b) in Kolkata city.



Preventive Steps for arresting Crime in Kolkata city:

- Kolkata Police is intensely engaged in prevention of crime, maintenance of law and order, management of traffic, VIP security etc.
- There are 8 battalions of Armed Police, well as specialized branches like the Detective Department, Special Branch, Reserve Force, Traffic Police, Wireless Branch and Security Control Organization.
- The Kolkata Police have some special forces that include the Rapid Action force (RAF) and the Special Action Force (SAF) with approximately 160 personnel Commando Force and

approximately 200 personnel Kolkata Armed Police (KAP) to work efficiently under emergency situations.

- The general security of the city has been upgraded through increased supervision and provision of police patrols at sensitive areas.
- Security has been upgraded at malls, multiplexes, market places, Metro Railways, parks, hospitals, school and colleges and other crowded areas of Kolkata.
- More mobile patrols and quick reaction teams have been deployed at various places, including sensitive areas.

Conclusion

The intra-spatial analysis reveals that the **crime rate under different major crimes is relatively high in the northern part of the city covering boroughs 3, 4, 5 and 6** which is a major **commercial hub and are located near the CBD area**. These areas also located near the **EM Bypass road having large number of evacuation points** to different districts of the state. The residents living besides the EM Bypass road mostly belong to **poor economic classes and earn very meager wages for living**. Recently, different housing complexes and high rise buildings have come up in the locality which have further widen the **economic disparity** and this has resulted to a number of anti-social activities in the particular part of the city.

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A Study of Friedrich William August Froebel's Educational Thought

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ABSTRACT

In propounding a philosophy of education as well as educational policy and practice the world today owes much to Froebel. The ideas of these ancient scholars have provided the basis for the philosophy, policy and practice of education everywhere. This paper summarizes then educational ideas of Froebel against historical background to the life of this philosopher. The paper ends with a discussion of the relevance of the educational ideas of this scholar to educational policy and practice of today.

Key Words: Relevance, Philosophy, Meditation, God

Introduction

The bright talent appearing in the sky of Germany was Friedrich William August Froebel (1782-1852), who was a philosopher and an educationist and who even dedicated his whole life in planning an ideal education scheme for children. The meditation of all his life was concentrated on one theory – “*Come let us live for our children.*” He realized that man and nature, spiritual life and the blooming of flower are all same and inseparable from one another Froebel realized the existence of a singular unchangeable force for which there prevails a unity in diversities. His philosophy of education was deeply influenced by his philosophy of life. While commenting on him, Monroe said- “In general one may say that whenever the emphasis in school work is placed upon the activities of the child rather than upon the technique of the process of instruction, and whenever development of character and of personality is sought, rather than more impartation of information and training of intellectual abilities, that there the Froebelian influence is to be recognised.”

He believed that all things of the universe have different entities, yet they all have originated from God. Thus, all objects, however different they look in appearance are essentially the same. This philosophical view of life influenced his educational thoughts and practices. This article intends to analyze how Froebel's educational thoughts influence the theoretical and practical aspects of education.

Objectives of the Study: The objective of the paper is to analyse the educational thoughts of Froebel. His basic conception of education and its process have been reviewed.

Methodology of the Study: The method used is historic analytic method. Exegetical method of philosophical study has been followed for preparing of this paper.

Source Used in the Study: For pursuing this research Primary, secondary and tertiary sources will be used.

Froebel's Background: Froebel was born on 21st April 1782 in a priest family. He lost his mother in his early childhood and was brought up by his step mother. As he was deprived of affection he was gradually attached to nature and there grew in him sympathy for nature. His maternal uncle was also a bishop. As a result his family background made him a theist. As he got no scope for higher education he joined a job in the forest department. At a time in him was noticed a lack for physical science. His concept of God and his knowledge of nature became nicely blended with his line of thinking. Later he joined different jobs for his living. But finally he came in contact with Pestalozzi and began to work as a teacher. He heartily accepted this profession and also acquired reputation in it. Later on he became the student of Pestalozzi in Everdoon School. After that he became the prof. of physical

science. At this time he was influenced by the idealistic philosopher. In 1816 he setup a school and took over the task of its management himself. From here begins his process of Kindergarten. At this time his book on the theory of education, "The education of man" was published in 1827. He established his famous Kindergarten School to apply his thought of education but during his life time he was honoured neither inside nor outside his country.

Aims of Education

Froebel's goal of education is stated in terms of a relationship to God. Education consists in "leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of divine unity, and in teaching him ways and means thereto."(The Education of Man, 1826, 2)¹

According to Froebel education is to awaken spiritual nature of man, enable the child to realize the God and to identity himself with nature. Moreover, education is to enable the students to realize the fundamental unity of all living being with God.

School Curriculum

On the basis of his observation of nature and stages of human development, Froebel's curriculum incorporated principles of self-developed, activity and socialization, whose content was made up of all types of self-expression activities. The aim was to lead the child into knowledge of self, human relations nature and the external world and to God as the divine source and cause of all existence. (Gutek 1995, 261-62)²

Play was at the core of the curriculum, as the most valuable form of self expression (Wild & Lottich 1961, 319)³. For Froebel; this stimulated motor expression, skill, and developed the Childs symbolic, constructive and aesthetic powers. Subjects like modeling, drawing, sewing, painting, gardening, and nature study are taught along with formal subjects like religion and philosophy, natural sciences, mathematics and languages. All these subjects should possess internal unity and high degree of correlation.

Froebel's Kindergarten

"The play of children is not recreation; it means earnest work. Play is the purest intellectual production of the human being, in this stage ... for the whole man is visible in them, in his finest capacities, in his innermost being." - Froebel

The school opened by Froebel in 1840 at Blankenburg to educate the children is known as Kindergarten means Garden of small kids. His educational thoughts applied through this school. In this very school he provided full and free opportunities to children for the expression of their self activities. Child was educated and guided on the principles of self experience, observation and socialization. Child expresses himself through activities and plays. Mother's play and nursery rhymes together with gifts, and occupation were used as means of educating the child.

1. **Self Activities-** Self-activity is spontaneous in which the child carries out his own impulses and motives. Such activity directs the growth of the child along the lines of racial development. So it merges the individual spirit with the spirit of humanity.
2. **Creativeness-** Child is creative by nature. If he is given some material, he will at once try to create new forms and combinations with that material. Froebel also believes that every man's mind, soul and hand are inseparable, although they are independent parts of him.

3. **Social Participation-** Froebel believes that man is essentially a social animal by nature. It is the primary instinct of man to live in the company of other persons.

Gift and Occupation

The gifts and occupations were a series of twenty devices and activities, essentially a hand on curricular system, intended to introduce children to the physical forms and relationship found in nature. These tangible objects and activities assumed that there was a mathematical and natural logic underlying all things in nature -one which Froebel ascribed to God's handiwork. The gifts literally functioned as tools with which to awaken and develop a child's recognition of the common, God given elements found in nature. Froebel was concerned with sharing the interrelationships between living and inanimate things. His gifts helped him do so by instilling in children an appreciation of natural forms and harmonies.

In fact, we still use many of Froebel's ideas and materials without acknowledging their source. We considered block play, for example, as a basic learning activity in early childhood education. It was Froebel who introduced the use of blocks on a wide scale into early childhood education (third, fourth, fifth and sixth gifts). Likewise, the use of parquetry and pattern recognition (seventh and thirteenth gifts) is one of his important contributions, as is the use of structural design toys similar to Tinker toys (nineteenth gift).

Method of Teaching in the Kindergarten-

Froebel's teaching method was Kindergarten centered. Mainly three methods were employed there:

- a) Teaching through gift and occupations
- b) Teaching through songs
- c) Teaching through play

Discussing them in order, the gifts-consisting of geometrical patterns-awaken the child's power to conceptualize and lead him or her to recognize ultimate truths. Activities such as modeling, drawing, sewing, and coloring were occupations that enabled the child to act out his or her observations of adult life. They also filled and absorbed the child's mind giving him or her many sides' results due to their creative powers.

Mother play and nursery rhymes is a small book which contains 50 songs. These songs establish affectionate bond between his sense organs and helps in the physical, mental and spiritual development of the child. The games gave the child a sense of community as well as an opportunity to share in cooperative activities that contributed to his or her socialization and motor competencies. Games also built relationships and provided a group of ideas.

Role of Teacher

The teacher plays the role of gardener who looks after the tender plants. He provided an environment of life and freedom. He plans his work very carefully and demonstrates the play-way activity. He always keeps in mind the chief objectives which the gifts and songs should serve.

Discipline

Froebel's concept of discipline is the same as that of Pestalozzi. Self discipline is learned through self activities and outside interference. Compulsion and control are avoided. Social discipline is more important than individual discipline according to him, which is brought about through group activities and teamwork.

Findings

1. Froebel's aims of education as the development of child's inborn capacities and powers, the unfolding of what is within the child, together with the rejection of depravity in children, are emphasized in the educational system of 21st century.
2. Froebel was against memorization. His concern was that education avoids memorization as found in the traditional education. Learning was to develop child's creativity and perception. What was learnt at school was to be enjoyed. Froebel stands as a pioneer of modern educational theory, especially in his recognition that a child should not be pushed beyond his ability and readiness; and in his sensitivity to the Childs 'natural inclinations'. This idea resembles contemporary child growth and development theories.
3. The creative activities of child centeredness, self activities, and the place of a 'felt need' are principles that have had great impact over the centuries, developed and modified further by philosophers like John Dewey.
4. The use of symbol in present schools is an impact from Froebel. An emphasis on this is found in the construction of modern blocks, numbers and word games, drawing, singing, dancing and nature study.
5. The concept of 'social discipline' is much adaptable in the present days school system to avoid unwanted chaos and to make the pupils as a social being and responsible for their activities around school surrounding.
6. As a result of Froebel's work, educational theorists and reformers have come in great numbers. Educational principles have greatly improved.
7. Another great influence is the importance of the relation of the school to life outside it. This importance has been recognized none than before. The view of education as growth has gained a wider perspective, and self activity as a law of growth has gained a wider perspective, and self activity as a law of growth has come to be accepted in the century we live and before.

Conclusion

To conclude then, Froebel was a pioneer of several educational theories such as natural development, motor expression, self expression, self activity, creativeness and social participation. His educational thoughts greatly influenced not only the theoretical aspects of education but also the practical aspects of education. His thinking and practices on education paved the way for child centered education after Rousseau and Montessori and gave strong base for pre-school education upon which thousands of pre-school institutions are running across the world considering the liberty and spontaneity of the child.

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“Existential Crisis” in the Poetry of Philip Larkin**Bapi Das**

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ABSTRACT

‘Existentialism’ is a subjective interpretation of human life concerned with the existence in its totality. It emphasizes the interrelation and interaction of man with the outside world. In many of his poems Philip Larkin incorporated the existentialist belief that Man is alone in a god-less universe, confronting the problems of his existence. Alienated both from the world i.e., his environment where he cannot fit and from the society, Man tries to discern why he is ‘thrown into the world’. In most of his poems Larkin is concerned with the effect of the thought of death on Man. He shares the existentialist idea that after death is nothingness. Larkin employs existential crisis to show as faithfully as possible Man’s predicament in the modern world. He treats the issues of alienation and isolation in his poetry exactly in the same way as the Existentialist philosophers did. All the themes in Larkin’s poetry revolve around death, revealing a strong note of pessimism which is an aspect of an existentialist view of life. The purpose here is to demonstrate that Larkin’s poetry bears a content of existentialist crisis.

‘Existentialism’ means ‘pertaining to existence’; or, in logic, ‘predictating existence’ (Cuddon, 294). Oxford Advanced Learner’s Dictionary (A. S. Hornby, p.531) defines that existentialism is a philosophical theory which denotes that humans are free and responsible for their actions in a ‘world without meaning’ and that man is a unique and isolated individual in a ‘meaningless and hostile world’, responsible for his actions and free to choose his destiny. Now the term applies to a vision of the condition and existence of man, his place and function in the world, and his relationship, or lack of one, with God (Cuddon, 294). It emphasizes individual uniqueness, freedom, and responsibility in opposition to various forms of determinism, its name deriving from the principle that ‘existence precedes essence’: that is human choice are not dictated by a determining essence or fixed human nature (Dinah Birch, 354). This philosophical theory derives from the 19th century Danish philosopher Soren Kierkegaard and especially in his three influential books: *Fear and Trembling* (1843), *The Concept of Dread* (1844), and *Sickness Unto Death* (1848). Besides Kierkegaard, the roots are found in the works of the Russian novelist Dostoyevsky and the German philosopher Friedrich Nietzsche. The most widely influential exponent of modern existentialism is the French philosopher Jean Paul Sartre who in his *L’Existentialisme est un humanisme* (1946) says that man can emerge from his passive and indeterminate condition and, by an act of will, become engaged; whereupon he is committed (through engagement) to some action and part in social and political life. Through commitment man provides a reason and structure for his existence and thus helps to integrate society (Cuddon, 295).

‘Existential crisis’ is a moment at which an individual questions the very foundations of their life: whether their life has any meaning, purpose, or value (Wikipedia.org). Philip Larkin, a 20th century poet presents in most of his poems the typical problems of existence of an individual in the contemporary society. This existential crisis is a distinctive character in most of his poetry where the overall atmosphere is ‘gloomy’, ‘bleak’ and despairing. Throughout Larkin’s poetry there is a continuing interest (however agnostic) in the nature of human existence (Linda and Bryan, 91). Thus Larkin’s poetry creates a poignant mood of existential crisis of individuals, especially when the poet deals with his central theme, that is, death. The poet himself made it clear as he once remarked to his official biographer, Andrew Motion during his illness: ‘Well I’ve nothing to live for’ (Linda and Bryan, 90).

A sense of frustration which is a characteristic feature of existential crisis arises out of the poet’s ambivalent attitude to the pictures of the album in ‘Lines on a Young Lady’s Photograph

Album'. The poet's disgust is created as he is shocked at the thought of the gap between the hopeful past and the hopeless present. He is moved by something more than the representation of 'a real girl in a real place'. His feelings for her intensify when 'you/ Contract my heart by looking out of date' (CP,72) where the enjambement points up the pun on 'Contract'. Her 'looking out of date' is not only a matter of changing fashion, but of her existence in a time now inaccessible. Excluded from the woman's past, he is left free to yearn for that past precisely because he is/was uninvolved in it and has no responsibility for it: 'We know what was/ Won't call on us to justify/ Our grief(CP,72).He can 'mourn (without chance of consequence)';(CP,72) his nostalgia is possible only because the past he now observes is isolated from him (Swarbrick,49,50). He becomes jealous about the time in the past when he was not present. The girl, or the 'real' girl as she existed in the past, remains inaccessible to him. In addition to arousing his jealousy of potential rivals, the photographs reflect the futility of his desire to possess her. When he contemplates the surreptitious theft of one of the pictures, he still can only grasp the image of her, not the woman herself. What staggers him is a sense of exclusion from her life: the photograph comprise 'a past that no one now can share' (CP,72),(Rossen,72).The poem seems to imply that all human beings seek to escape from feelings of embarrassment about the present or about uncertainty and apprehension about the future by taking refuge in the sense of a past seemingly arrested in a temporal frame of which photography is an instrument (Chatterjee,138). Looking at the photograph allows the speaker to possess the lady without being involved, but as time passes and the difference between the real girl and one in the photograph widens, its link with the present grows weaker. The girl in the photograph will naturally become more and more unreal. Her present will be past and her future the present. Eventually the photograph will seem only like the frozen still of a fantasy (Ibid.,140).

'Church Going' presents a typical agnosticism of the 20th century together with the poet's own existential dilemma. Larkin's dilemma is not whether to believe in God but what to put in God's place; he is concerned in the poem, as he has said, with 'going to church, not religion. I tried to suggest this by the title – and the union of the important stages of human life – birth, marriage and death – that going to church represents.' It describes, in other words, a strictly secular faith; his speculations about what churches will become when they fall 'completely' rather than partially 'out of use' lead him to a conclusion in which the fear of death and the loss of religious belief are counteracted by an ineradicable faith in human and individual potential: 'A serious house on serious earth it is,/ In whose blent air all our compulsions meet,/ Are recognized, and robed as destinies'(CP,98),(Rossen,33). Though the poet seems to be mocking at church rituals at different levels, at the same time he feels the necessity of this house for the consolation of the mind of its visitors. Larkin's speaker feels isolated and alienated from the setting, both in its reference to nature and to religion. The basic problem, as the poet defines it, is that he 'end(s) much at a loss' (CP,97) and does not know 'what to look for'(CP,97).This is an existential dilemma that the speaker cannot easily identify his feelings with external phenomenon. His sense of isolation intensifies when he says that he visits the church alone, when nobody is there. Does the meaning of the church reside in the historical past, or in the still existing symbols of its spiritual function in worship – the 'perchment, plate and pyx' (CP,97) which he imagines salvaged from the decaying buildings and with them put 'on show'. He tries to answer this question by wondering what kind of person will be 'the last, the very last , to seek/ This place for what it was'; (CP,98) this is an important distinction to make, because the last person to do this will be the one who can still interpret what the church – means, or derive from it something that he wants (Rossen,35). 'Church Going' is unusual in figuratively merging nature with a building; yet it still shows the speaker courteously detached from the forces of nature as they suggest spiritual meaning or invite an emotional response (Ibid.,36). The strength of the poem lies in its conclusion in which the fear of death and the loss of religious belief are counteracted by an ineradicable faith in the human compulsion toward investing the earthly existence with an aura of seriousness (Chatterjee,170).

Larkin's protagonists affirm and occasionally emphasize their distinct separation from nature; even when he is outside in it. The speaker in "Spring" describes himself as 'an indigestible sterility' in the midst of the pastoral scene through which he wanders (Rossen,38). Here the speaker watches people sitting under the shade of rejuvenated trees or walking around (Chatterjee,152). The children 'finger the awakened grass' (CP,39). The soothingly calm atmosphere is bathed in the glowing light of the sun. The serene atmosphere is reflected in the cloud standing 'calmly' and bird singing 'calmly.' The sparkling sunlight brightens everything in nature. On the one hand, there is communal life and joy; and the alienated speaker's loneliness on the other hand. The distinction between the speaker's solitude and beauty in nature gives the poem a strong tension characteristic of the existential paradox. The speaker's self-imposed role as internal exile is posited as contrary to the joyous sights and sounds of nature and of the human world all around him: "Threading my pursed-up way across the park, /An indigestible sterility"(CP,39). But the aloofness from nature creates in the speaker an artistic detachment which allows him to memorialize and the joyous life of a community: "And those she has least use for see her best,/ Their paths grown craven and circuitous,/Their visions mountain-clear, their needs immodest"(CP,39). The speaker's alienation also allows him to distil true joy through the disinterested observation of an artist.

Exploring the theme of time and death Larkin asks existentialist question: 'What are days for?' (CP,67) Days are shown as temporal units with a spatial dimension as they 'Where we live' (CP,67). Hinting at the passing of time and the threatening death, the poem exhibits an existential fear. Ceasing the days creates a frozen picture of completely meaningless activity, bringing 'the priest and doctor/ In their long coats/ Running over fields' (CP,67),(Rossen). The activity of the priest and the doctor – their frenetic scampering 'over the fields' – suggests fear, desperation and helplessness. The poem implies that life is impotent before death, as neither religion('priest') nor science('doctor') can help us to counter it, for death is ineluctable and the only end of life(Chatterjee,217). Days come and wake us again and again only to find the helplessness and meaninglessness of our existence. The existential predicament becomes clear in the poet's answering that life is abysmally and irredeemably bleak in a meaningless and absurd world.

Larkin's obsession with death finds expression in 'Ambulances' where ambulances are seen as impersonal, frightening reminders of unpredictable fate. The onlookers find themselves randomly caught up in someone else's tragedy, accidental spectators of 'A wild face' which interrupts their mundane routine. They apprehend with a shock the tenuousness of their own lives (Swarbrick,120). They become conscious of their own mortality and at the same time sympathize with the departing patient. The way the poet presents the isolation of the patient from the outside world in the ambulance is very striking. His life that consisted of the daily round of family and social relationships will end (Tandon,97). 'Far/ From the exchange of love'(CP,133), a life suddenly unravels. We are brought closer to the nothingness of our own existence by watching the ambulances. It 'dulls the distance all we are (CP,133) in both removing us from and clarifying the shape of our lives (Swarbrick,120). The existential aspect of the poem is significantly captured in the following lines: 'the solving emptiness/ That lies just under all we do'(CP,132).The conclusion embodies a coherence which the poem itself has integrated in the face of 'dissolving' death. It dissolves and resolves. The final, convoluted sentence, even in confronting extinction, ends affirmatively with the exposed present indicative: 'we are'.

In 'Vers de Societe', the attraction of solitude is crucially tied to the poet's sense of nature outside, just beyond the confining circle of his room. He creates a romantic scene of aloneness, describing the time spent in solitude as being 'repaid/ Under a lamp, hearing the noise of wind,/ And out to see the moon thinned/ To an air-sharpened blade'(CP,181),(Rossen,36). In this satirically saturnine poem the speaker argues about society and solitude. The invitation triggers in him a debate between the relative desirability of sociability and solitariness. Being sociable entails the unwritten compulsion to do many things which are just hateful to a sensitive individual. Socializing involves a

waste of 'spare time that was flown/ Straight into nothingness by being filled/ With forks and faces' (CP,181), (Chatterjee,261). The tone modulates to something more reasonable – being sociable is idealistic, 'It shows us what should be'—before quickly collapsing into rancour: 'Too subtle, that. Too decent, too. Oh hell,/ / Only the young can be alone freely' (CP,181). On the other hand, solitariness is associated with lyrical attentiveness: 'Day comes an end./ The gas fire breathes , the trees are darkly swayed'(CP,181), (Swarbrick,139). Society's mandate, '*Virtue is social*', is irksome, though its practical manifestation of required attendance at the Warlock-Williams' party is clearly to be avoided (CP,181). Alone in his room, the poet is separate from nature, from other people, and from (an allegedly non-existent) God. At the same time, however, he does not entirely want to be isolated. His inner meditation on the subject opens with the comment 'Funny how hard it is to be alone' (CP,181). The poet largely dramatizes an inner struggle with himself and his own conflicting desires rather than casting the conflict as a disagreement with other people outside (Rossen,37). Though the poet would prefer to remain solitary, he knows that he lacks the courage to face the state of loneliness, and he clearly confesses his limitation (Chatterjee,262).

In dealing with death Larkin's mood is of an existentialist in 'Aubade' written after the publication of *High Windows*. Larkin's most grim meditation on mortality appears in 'Aubade' which he called 'in-a-funk-about-poem'. Here the poet tries to shrink death to ordinary proportions at the same time as confronting its inevitability (Rossen,141). The traditional dawn comes to the speaker as a horrifying reminder of the inexorability of his own physical extinction. He shudders 'at the total emptiness for ever,/ The extinction that we travel to/ And shall be lost in always' (CP,208). Here the speaker views the thought of death as 'a special way of being afraid' against which there is no antidote – 'No trick dispels'(CP,208). Virtually Larkin has neither religious nor aesthetic approach. He dismisses religion as 'that vast moth-eaten musical brocade/ Created to pretend we never die' (CP,208), and all the other traditional antidotes like courage, philosophy, drink, daily routines of work and leisure, for none of them can outface the inevitable (Chatterjee,299). The speaker insists on the futility of trying to know where and when one would die foregrounding the horrifying 'dread' of dying and being dead. As the poem broods on 'nothing more terrible, nothing more true', it can only find ways of saying the negatives drained of sublimity: 'Not to be here,/ Not to be anywhere,/And soon'(CP,208),(Swarbrick,152).

An attempt is made here to examine that Larkin's poetry incorporates an existentialist content. Larkin handles the issue of pessimism exactly in the same manner as the Existentialist thinkers did. The individuals are shown in many of his poems as isolated and in need of to choose and act in order to shape their destiny. The prevailing themes in his poems are sadness, embitterment and dissatisfaction. He insists on the pessimistic bent even when dealing with supposedly happy events. As Larkin himself once said: 'the impulse for producing a poem is never negative; the most negative poem in the world is a very positive thing to have done' (Chatterjee,302). To his interviewer, Robert Philips in the *Paris Review* Larkin told that 'a poet should be judged by what he does with his subjects, not by what his subjects are A good poem about failure is a success' (Ibid.,303).

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A Comparative Study on Selected Physical Fitness Components between Kabaddi and Kho-Kho Players

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ABSTRACT

The purpose of the present study was to compare some selected physical fitness components between Kho-Kho and Kabaddi players of West Bengal state. Thirty state level male players were selected as the subjects for the study. Among them fifteen were from Kabaddi and fifteen were from Kho-Kho game. All the subjects were regularly practicing and competing at their respective sports competition. All the subjects, after having been informed about the objective and protocol of the study, gave their consent and volunteered to participate in the study. The selected parameters were speed, explosive strength, and agility. Reliable and valid tests were employed to measure the parameters. 't' test was applied to find out the significant differences between Kho-Kho and Kabaddi male players. To test the hypothesis, the level of significance was set at 0.05 level. The results indicated that the speed, agility, and endurance of the Kho-Kho players were comparatively better while the leg explosive strength of Kabaddi players was better than Kho-Kho players and it was statistically significant.

Key Words: Physical Fitness, Kabaddi, Kho-Kho

Introduction

The main purpose and objective of the present study was to compare the Kabaddi and Kho-Kho players on the selected physical abilities. In comparing the Kabaddi and Kho-Kho players of Bengal school going boys, who has obtained position at state championship in different level their respective sports competition on selected physical abilities such as 50yds dash, Standing Broad Jump, 600m run and 4 x10m shuttle run between the players of Kabaddi and Kho-Kho. The following variables were found significant at 0.05 level.

The significant difference was found in the speed-50yds dash, endurance ability- 600m run test and agility- 4x10m shuttle run test the Kho-Kho players group had better performance in comparison to the Kabaddi players group. The significant difference was found in the Standing Broad Jump a test of explosive strength in relation to the Kabaddi and Kho-Kho players. The kabaddi players group had high explosive strength, showing greater jumping ability than the Kho-Kho players group.

Objectives of the Study

The main objective of the present study was to find out the difference between Kabaddi and Kho-Kho players at secondary school level in regards to their physical variables. The formally, the objectives of the study as under:

- To find out the differences between physical fitness components of Kabaddi and Kho-Kho players such as speed, explosive strength of leg, cardiovascular endurance and agility.

Delimitations

The study was delimited as following:-

- The study was delimited to purposively selected 30 male subjects age ranging from 12 to 16 years of West Bengal schools, participated at state championship in different level Kabaddi and Kho-Kho competition.

- The study was delimited to 30 male players from schools levels, 15 male players of Kabaddi and 15 male kho-kho players.

The investigation was delimited to selected variables parameters as under:-

- Speed- 50yd dash
- Explosive Strength- standing broad jump
- Cardiovascular endurance- 600m. Run test
- Agility- 4x10m shuttle run

Limitations

- The findings of the study will be understood by considering the following limitations.
- Availability of small number of sample size was one of the limitations of the study.
- Sophisticated testing equipment and sophisticated equipment for exercises was also one of the limitations for the present study.
- Individual differences among the subjects and other factors such as- Life Style, dietary habits, daily routine, was also considered limitations for the present study.

Methodology

Subject: The present study was conducted on 30 Kho-Kho and Kabaddi players of West Bengal. Keeping in view the objectives, the players were categorized into two main groups: Kho- Kho (15), and Kabaddi (15) players. The sample was collected from Abbasganj sports Academy, Malda, West Bengal. Their age was 12-16 year group.

Criterion Measures: The criterion measures were used to collect the data in a deal and systematic way to record in a correct unit and style for each test item.

1. Speed was measured by 50yd dash and time was recorded to the nearest 1/100 of a minute/second with the help of digital stopwatch.
2. Explosive leg strength was measured by Standing Broad Jump test and scores were recorded in meter/centimeters.
3. Endurance was measured by 600mt. run and time was recorded to the nearest 1/100 of a minute/second with the help of digital stopwatch.
4. Agility was measured by 4x10m shuttle run and recorded to the nearest 1/100 of a minute/second with the help of digital stopwatch.

Table-1:Details of Physical Fitness Components and Test

Sl. No	Physical fitness component	Test
1	Speed	50yd dash
2	Leg Explosive Strength	Standing Broad Jump
3	Cardio vascular Endurance	600mt run
4	Agility	4 x 10 shuttle run

Procedure of Collecting Data

The necessary work was done before the start of the test, the first practice sessions were administered several times of each test with the help of the Supervisor. All the tests were administered and explained to the subjects by the researcher categorically and left no ambiguity. Any doubts of the subjects raised were clarified before taking the test, but no special training was given to the subjects.

Result and Discussion

Table-2: Mean, Standard Deviation, 't' value of physical fitness of Kho-Kho and Kabaddi Players

Variables	Mean		Standard Deviation		t value	P value
	Kho-Kho	Kabaddi	Kho-Kho	Kabaddi		
Speed	6.45	7.00	0.50	0.71	2.4	0.01
Explosive strength	1.97	2.22	0.28	0.32	1.90	0.03
Cardio vascular endurance	7.80	6.52	1.08	0.65	2.09	0.02
Agility	7.06	6.31	0.89	0.58	2.68	0.00

*.05 Level of significance

Speed

Table – 2 shows that the mean of the speed of Kho-Kho and Kabaddi Players is 6.45 and 7.00 respectively. Whereas the standard deviation of the speed of Kho-Kho and Kabaddi Players is 0.50 and 0.71 respectively. The 'T' value of the speed is 2.4 and 'P' value of the speed is 0.01. The analysis shows there are significant difference between kho-kho and kabaddi players in relation to speed and on the above analysis it is proved that the kho-kho players group had better in speed comparison to the Kabaddi players group.

Leg Strength

Table – 2 shows that the mean of the strength of Kho-Kho and Kabaddi Players is 1.97 and 2.22 respectively. Whereas the standard deviation of the strength of Kho-Kho and Kabaddi Players is 0.28 and 0.32 respectively. The 'T' value of the strength is 1.9 and 'P' value of the strength is 0.03. The analysis shows there are significant difference between kho-kho and kabaddi players in relation to leg strength. The significant difference was found in the explosive strength - Standing broad jump test the Kabaddi players group had better in explosive strength comparison to the Kho-kho players group.

Cardio Vascular Endurance

Table – 2 shows that the mean of the Cardio vascular endurance of Kho-Kho and Kabaddi Players was 7.80 and 6.52 respectively. Whereas the standard deviation of the Cardio vascular endurance of Kho-Kho and Kabaddi Players is 1.08 and 0.65 respectively. The 'T' value of the Cardio vascular endurance is 2.09 and 'P' value of the Cardio vascular endurance was 0.02. The analysis shows there are significant difference between kho-kho and kabaddi players in relation to Cardio vascular endurance and on the above analysis it is proved that the kho-kho players group had better in cardio vascular endurance comparison to the Kabaddi players group.

Agility

Table – 2 shows that the mean of the agility of Kho-Kho and Kabaddi Players is 7.06 and 6.31 respectively. Whereas the standard deviation of the agility of Kho-Kho and Kabaddi Players was 0.89 and 0.58 respectively. The 'T' value of the agility is 2.68 and 'P' value of the agility is 0.00. The analysis shows there are significant difference between kho-kho and kabaddi players in relation to agility and it is seen from above analysis that Kho-kho players group had better in agility comparison to the Kabaddi players group.

Conclusion

On the basis of the analysis of data the Kho- Kho players were having better mean values among Speed, Cardio vascular endurance, and agility than Kabaddi male players. Kabaddi players were having better mean values among explosive strength than the Kho-Kho male players. After analysis and interpretation of the collected data, it was depicted that in the speed, Cardio vascular endurance and agility of the kho-kho players was better and it was significant difference. Whereas in the explosive strength kabaddi players was better than kho-kho players and it was also significant.

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Major Folk Theatre Forms of South Bengal: A Socio-Cultural and Psychological Study**Dr. Sujay Kumar Mandal**Associate Professor & Head, Department of Folklore, University of Kalyani
Kalyani-741235, Nadia, West Bengal, India, E-mail: drsujaykmandalku@gmail.com**ABSTRACT**

One of the major genres of folklore is traditional folk theatre, which is the reflection of the folk society. This tradition plays vital role in the folk society. West Bengal is very rich in the field of traditional folk theatre. In West Bengal, there are different folk theatre forms prevalent in different regions: Gambhira, Domni, Kushan, Khan, Chor-Churni, Haluya-Haluyani, Mecheni, Palatia etc. in North Bengal and Alkup, Leto, Bolan, Machani, Bhar Jatra, banobibir pala, Gajan Pala, Manasha Pala etc. in South Bengal. Major and popular traditional folk theatre forms are Bolan, Alkup and Leto of the southern parts of West Bengal. The genres portray socio-religious, cultural and psychological aspects and characters and are the mirror of the folk-life as well as different aspects of man, family, and society. In this paper, I have tried to focus on three folk theatre forms i.e. Bolan, Alkup and Leto as major traditional folk theatre forms of South Bengal. The paper also has analyzed the socio-cultural context and psychological aspect of these forms.

Key Words: Folk Theatre, Traditional, Socio-cultural, Bolan, Alkup, Leto, Function**1. Introduction:**

One of the major genres of folklore is traditional folk theatre, which is the reflection of the folk society. This tradition plays vital role in the folk society. The people of folk society participate in folk theatres for entertainment and also to get relief from the hardship of their daily life. This folk performing art form is a combination of dance, song, music, gesture, mime, dialogue and acting. In Bengali, this genre is called 'Lokonatya' or 'Palagan'. West Bengal is very rich in the field of traditional folk theatre. Many folk theatre groups perform in rural and urban settings in almost all areas of West Bengal. Folk theatre forms in West Bengal are prevalent in numerous forms. Even today, these traditions continue to retain its most distinctive features because of its built-in capacity to adjust with changing situation. It is basically rural-oriented, which reflects the picture of rural Bengal. Major and popular traditional folk theatre forms are Bolan, Alkup and Leto of the southern parts of West Bengal. In this paper, I have tried to focus on three folk theatre forms i.e. Bolan, Alkup and Leto as major traditional folk theatre forms of South Bengal. The paper also has analyzed the socio-cultural context of these forms.

2. Traditional Folk Theatre Forms of West Bengal:

Each region has its own particular variety. The forms are essentially alike but are known under different names in different regions. In West Bengal, there are different folk theatre forms prevalent in different regions: *Gambhira, Domni, Kushan, Khan, Chor-Churni, Haluya-Haluyani, Mecheni, Palatia* etc. in North Bengal and *Alkup, Leto, Bolan, Machani, Bhar Jatra, banobibir pala, Gajan Pala, Manasha Pala* etc. in South Bengal. Traditional folk theatres have different characteristics and various distinguishing features. According to Wakil Ahmed: "Folk drama usually has a two-part presentation. The first part has a preamble, instrumental choir and prayer to the gods, while the second part contains the acting, song, dance, narration, dialogue, instrumental music, buffoonery, etc. Subjects that are most common in folk drama are stories of Rama and Sita, Arjun and Draupadi, Radha and Krishna, Nimai Sannyas, Behula and Laksindar, Isha Khan Dewan, Firoz Dewan, Zainab and Hasan, Sakhina and Kasem, Hanifa and Jaigun, Rahim Badsha, Rupban, Baidyani etc. Folk dramas usually have a mythical, historical, religious and political flavour. They contain imaginary events, worldly wisdom and comic elements. Apart from descriptions of joy and sorrow, repression, struggle, conflict, love and greed, etc, folk dramas, in addition to entertaining, also educate people

about good and evil.”¹ Broadly the folk theatre of Bengal can be classified into two categories: Ritualistic and Secular. These cover a very large field and thematic span related to psychophysical and every aspect of human life. The genres thus portray socio-religious, cultural and psychological aspects and characters and are the mirror of the folk-life as well as different aspects of man, family, and society. They deal not only with the personal life but also cover involvements and activities of the folks in diverse situations and social, political and religious aspects of life of all sections of society. They even include all those living creatures that are related to their social life. They also take notice of the factors like recreation, amusement and humour besides serious and delicate affairs that makes man's life interesting and meaningful.

The tradition of folk theatre is important because of the social function it fulfils. There are many diverse functions of folk drama in the society. They may be broadly grouped into: (i) recreation, (ii) education, (iii) socialization, (iv) social control, (v) social protest, (vi) propaganda media, (vii) communication of knowledge, (viii) ritual and (ix) aesthetic functions. These functions perform both at the level of the individual and at the level of the society².

3. Major Folk Theatre Forms of South Bengal:

In this section, I have discussed on three folk theatre forms i.e. *Bolan*, *Alkup* and *Leto* as major traditional folk theatre forms of South Bengal.

3.1 Bolan: *Bolan* is a popular folk theatre form of Nadia, Murshidabad, Bardhaman and Birbhum district of West Bengal. Most of the Bengali folk theatre like those of *Bolan* and *Badai* are of religious category related to a particular sect i.e. Vaishnavism and deal with mythological stories. Yet in these forms we find the picture of social folk-life – the parents love, their joy on the birth of a child, the happy village folks, the mothers lament on estrangement of her son and so on. The *palas* though they deal with mythological stories, they very aptly portray the human pleasure-pain, woes, sufferings, attitudes, liberality, hopes and desires, love, affection, tradition etc.

The *Bolan* folk theatre too presents the folk characters in the presence of the villagers. It has a question-answer format interwoven with songs. The themes and characters are chosen from the life of the folks besides these are the stories from several mythologies, viz. Ramayana, Mahabharata, Purana, etc. composed by the folks. The other aspect of *Bolan* is entertainment base dance dramas. It not only entertains but gives relief to the people suffering from various social injustices and inspires them to rise against the torture and injustice.

Bolan Palas are presented during the religious folk festival *Gajan* and worship of *Dharmaraj*. The God *Dharmaraj* or the Lord Shiva is being worshipped through dance, acting and music during the month of March-April. It is performed in open places of villages. So it has no particular stage. Generally the performing place is like a circle. The audiences sit surrounding this performing place. The performer use normal dresses during time of performance. It is a composite form of dance-drama and songs based performance portraying mythological stories from Ramayana, Mahabharata, Mangal Kavya etc. these are written by the folk-poets and presented by the folk-artists. These artists take a round in the village for whole night. The songs are the lyrical narration of feelings like joy-sorrow, agony, pain, humility, liberality, hopes and desires love-affection, culture etc. along with the story. Though the themes are religious, these songs performances based on mythologies teach the folks to survive amidst adversities with courage and also protest against the atrocities aimed at them. All these acts show society consciousness and humanity for mass welfare, peace and happy life.

Bolan is mainly divided in to five categories, according to subject-matter and performance style. These are as follows: (I) *Dak Bolan*; (II) *Shasan Bolan*; (III) *Santale Bolan*; (IV) *Palabandi Bolan*; (V) *Rang Panchali*. The performance is started by the invocation song or 'Bandana'. This form is basically song based. The word itself means to call. It deals with topics from Ramayana and

Mahabharata, and the activities of Lord Krishna. A group of performers move around with its leader before the audience. The socialistic problems are highlighted in these songs. A *Bolan* song containing the story of Lord Krishna may be cited below:

Song: “*Kankhe kumbha binodini jal anite jay*”

Here, Radha has gone to fetch water – Krishna asks her why she has covered her body so much. She says it was her usual mode of wearing the costume – but why he had come here without invitation and why he is interested in looking at women who wives of other folks. Krishna in answer says if he wanted to say something to someone he could not restrain himself from coming there where he would find women like you and other women folks. The melodramatic *Bolan Palas* are full of individualistic as well as socialistic consciousness, cultural and religious activities, mythological stories, struggle for existence, lively picture of the folks and the folk’s voice against atrocities.

Actually *Bolan* songs are part of Sun worship and Shiva worship. They are life oriented, folk conscious and society conscious folk theatre songs deeply connected with society. Some songs are in the form of question-answer. It inspires man to live amidst several adversities, gives a new vision and provides strength against atrocities, and arouses the folks. It is the result of a group festivity and life. These songs have concern over the social injustices like dowry; they have also raised voice against the British rule, and had protested the atrocities the indigo farmers’ Revolution.

There have been radical changes and transformations in the performance with the advancement of time. In this regard Nisith Chakravarty said: “The dramatic plot of *Bolan* has undergone a change. Social events are found to be taking plays instead of the ancient and pauranic stories. *Bolan* is basically a musical-cum-poetical play of the agro-oriented society of Bengali Community.”³

3.2 *Alkap*: *Alkap* is popular in Murshidabad district and adjoining districts like Maldah, Rajshahi (Bangladesh), Sahabganj (Bihar) and Birbhum. It is not purely ritualistic or religious folk-theatre and is performed in any month of the year, however frequently in winter and summer. In the word *Alkap* the ‘*Al*’ means rowdily, nail, thorn, fence etc. and ‘*Kap*’ denotes entertaining, disguised, fun, company etc. Both the word together signifies entertaining performance, stinging fun, amusing and funny. The ‘*Kap*’ thus indicates deceit in disguise or fun. It is not fully a play; it presents the folk-life style in a funny manner. The subjects covered by *Alkap* in the following ten divisions show its expanse and character:

- I. Consciousness against atrocities of the land lords and the king.
- II. Effort to find solace by the oppressed, afflicted and harassed folks.
- III. Uniting and educating the folk to fight the greedy rich and lustful persons, division of property and assets.
- IV. Presenting the social problems and mythological stories, dowry system, double marriage.
- V. Question-answer form dealing subjects like: men-women, Rama-Ravana, Radha-Krishna
- VI. etc.
- VII. Partition of Bengal, freedom of India.
- VIII. Religious and cast harmony.
- IX. Determination for literacy and the curse of illiteracy.

- X. Land reform, unemployment, Panchayat system, law and order, arrogance.
- XI. Differences between man and woman etc.

The subjects in the above list show all the pervading nature of *Alkap* for achieving social harmony and uniting the folks. The *Alkap* began its journey with songs only, the dramatic element was negligible. However the opposite element crept in for entertainment. The songs are rendered by all the participants whenever they appeared on the platform. The *Alkap Palas* were given opera like look giving importance to the story or the theme. However the quantity of songs was reduced gradually – may be due to non-availability of proper singers. The songs in the melodramatic *Alkap* too take up the social problems like widow marriage, vanity and its consequences, family feuds, the woes of a widow, undesired meeting of a girl and a boy before marriage, the untrue love affair and its consequences, division of property, child marriage, unacceptable dressing of youths etc. The *Alkap* or other folk theatre forms can be considered as folk teachers in the field of educating or making the folks conscious of their socio economic, personal, family life discordant conditions – solutions for which may not be there.

Looking at the nature and character of *Alkap* it is evident that it plays a constructive role in creating social harmony. It is not simply a means of entertainment. It dissolves many disintegrating activities creating a homogenous atmosphere making the folks conscious of universal brotherhood. Another noteworthy element of *Alkap*'s presentation is the participation of both Hindu and Muslim as well selection of invoking songs addressed to the god as well as the saint's and Sufis. Thus *Alkap* form of melodrama has been an ideal platform for racial and religious harmony and social bond.

This form is performed by both Muslim and Hindu performers. It is not related to any particular festival or religious occasion. It is full of humour and sarcasm. As for example:

Song: “*Barek badan tole katha bolo o binodini*”

Here a woman's suffers from vanity or pride and her husband is trying to cool down her temper. He wonders at the behaviour of his wife who does not even look at him.

The *Alkap* melodramatic folk creations have their origin in folk life, environment and folk society, common folks and their experiences. The *Alkap* also deals with the above problems in its own way the difference being in the presentation.

3.3 Leto: *Leto* is simply a form of folk theatre, which provides comic relief, laugh, and entertainment. This is form of play in which song, dance and with humorous dialogues represents the chief characteristics. The dialogue sparks pun, irony and satire. The *Leto-palas*, part of a dance based festival performance during fairs, festivals, religious activities or any ordinary occasion meant mainly for entertainment. There exist some theme based mythology and history yet we find in them common social life oriented stories and family feuds. However humour in lighter vein is the main objective of this performance based folk theatre full of wit, pun, irony and satire - all of which come under the term the farce. This farce portrays the social abnormalities of which not only the writers of *Leto* are fully aware but the persons presenting it on a public platform. Here one should keep in mind that most of such performances or presentations of farce have only two objectives in doing so – entertainment and recreation and social reform related to contemporary socialistic, political and economic fields. They work as guides for the society and the folks. The writers very much keep this in mind. Still the dialogues of *Leto* are composed then and there spontaneously on the platform where as the farce is written before hand. We come across the names of the writers of the farce but not of the *Leto* texts – which is the product of more than one person though conceived by one. The farce needs much more time for presenting it on a stage but *Leto* does not require any stage. Besides the farce is very clear where as that of *Leto* is simply recreation in casual manner. The performers of farce do not have any

experience of the problems of the theme nor they come in close contact of the audience, where as those of *Leto* have firsthand knowledge of the problems to be presented and move much close to the audience during the performance.

This melodramatic form comprises of drama, dance and comic elements. It deals with the subjects concerning society and family matters. The lyric and dialogues are composed on the stage itself by the performers. Here I can quote a song as an example:

Song: “*Hari nam satya, Guru nam satya*”

The song has a philosophical note in its description of human life. The names of God and Guru are the means of security. Man has come to this world and he has to remember the significance of these. He has come here alone – would go alone, nobody would accompany him. So he must pray the god in routine manner. The melodramatic *Leto* songs create humorous situations dealing with human relationships and liberation of women and hardships of the labourers.

4. Discussion and Conclusion:

Folk theatre of West Bengal, as of other states, equally portrays the feelings of the folk. These not only depict the feelings i.e. the mind of the common men but also give a clear picture of the beliefs, desire, fear and hope of the folk. They are very much associated with verbal behaviour which expresses their internal thoughts; they equally include the descriptions of ‘publicly observable phenomena like behaviour and dispositions to behave’. The folk theatre involves the folk in observable behaviour to such extent that their mental states are expressed through their words and actions.

The themes of the folk theatres are thus accepted as the way or means to remember portray or copy certain folk behaviour or action. These have the potential to depict the common human feelings or mental states. Though they are composed by some of the folks who themselves have been part of the other folks of the society. The feelings and relationships of their themes match with the spirit and soul of either the folks for whom they were written, or portray their ideals, states of minds or their social life or any myth or mythological episodes.

The nature of folk theatre studied from the point of view of individual’s feelings and behaviours, attitudes and repercussions of the members of the society. Prevailing customs and manners together form an ideal theme of study and factors of background assumptions. These conditions help us to know our folk better even give us opportunity to know ourselves because they deal with concepts as beliefs, desire, fear, and hope, besides involvement of self in the great panorama of social life. This universal factor and common everyday experiences exhibit and underline our actions and everyday interactions with surrounding environment. The study of the folk theatre very much helps us to picturize the ‘lay views of the mind’ of the folks, their internal states, behaviour and dispositions. The folk involvement in social life and their interactions are keenly observed by the society. This also involves mental or physical reactions of all the folks involved. The activities, feelings, behaviours, emotions, and attitudes are natural, individualistic as well as common and universal.

In the above situations the individual actions and reactions both portray mental and physical aspects which are both embracing. One only wonders at the outcome of such situations. It is always expected that the mental state ascription would help us to understand the ordinary person’s repertoire of mental concepts. Sometime the mental states are so vibrant and effective in such conditions that their reflections are clearly noticeable not only on their faces but equally in their physical activities and reactions. Any folk who is involved in some kind of mental ascription or attribute or thought reacts accordingly, which we may say as their behaviour. In this behaviour there is potential or

possibility affecting its own actions. Very often the spoken words too are added voluntarily besides adding physical postures and actions. Over and above the physical phenomena if predominant highlights body languages as well as facial expressions.

The folk theatre of South Bengal as well as Bengal cover the above subjects besides cooperation, integration, development of self, rituals, customs, morality, convention, kinship, identity etc. The lyrics of the folk songs have been very appropriate, however, punched by changes or addition of words during performances. The present study proves that the folk theatre forms of different regions of South Bengal have many similarities. These similarities in themes, feelings, expressions and emotions are due to the similarities in the life styles, religious beliefs, rites and rituals and social organizations. Other factor which has played an important role is the culture of Bengali people which leads them to achieve common social objectives, build religious environment and strong traditions. According to Kingsley David, this cultural unity is due to a process called 'socialization'. He says that without the process of socialization "the society could not perpetuate itself beyond a single generation and culture could not exist. Nor could the individual become a person. Both the persons and the society are alike dependent on this process of psychic amalgamation whereby the sentiments and ideas of the culture are somehow joined to the capacities and needs of the organism"⁴. However besides culture, the function and role of the religion is another important factor. Kingsley David explains that "... religion seems to express, reinforce and rationalize the common values and group ends of the society"⁵. The study of the folk theatre from the angle of socialization establishes that man and society are interdependent. Kingsley Davis endorses this view and says that: "Both the person and the society are alike dependent on this unique process of psychic amalgamation"⁶. The folk theatre of West Bengal or any other regions are the most appropriate element to study the social psychology in other words the individual and the society relationship. This relationship is very ably established in the folk theatre forms which are not only creations of individuals but also from the point of view of the individuals. Thus when the folk theatre forms are analyzed, we find an array of human behaviour from multiple angles and also feelings in general and the emotions as the outcome. It is evident from the contents or the subjects of these *palas* that there is an attempt to portray human sentiments, feelings, emotions and expressions in lyric and dramatic forms. Here we not only find the presence of individual folks as well as of integrated human society. Both these are united in the bonds of culture, religion and social norms. This theory of group mind has been dealt with under the theory of cohesiveness and group attraction. The inter relationship and the group activities are very much part of group dynamics in given social situations.

Many of the folk theatre forms of West Bengal deal with numerous problems. Some of these common problems of the Indian society since long and the folks have not got rid of these despite several reforms movements launched by renowned persons. These problems are as socialistic as are psychological. The burning problems are dowry, adulteration, drinking liquor, child marriage, child labour, and family feuds etc. had been the theme of the songs but the reforms or even a slight attention to these was not seen. All these served as a means of recreation and amusement. These have only come to us as evidence and record of the condition of society, culture and traditions down the ages. There are a few categories of *palas* which record many events of political nature, movements against the government and the police force and the like occurring during the British rule. Many songs created mass awakening and even were sung by the participants of these movements and also of movements occurring in post independence period.

The folk theatre forms are popular among the folks and have come down as tradition and are in vogue not only in the regions of their origin among the common man but also have entered adjoining regions and some of them have spread in whole of Bengal. They have thus a mass appeal and recognition. Some of the forms like *Alkcup*, *Leto* have earned so much popularity that they are sung in various cultural events and have been recorded in audio-visual. These have got recognition in

literary as well as in art fields, and are also pressed in archives. This proves that these folk theatre forms have over whelming popularity and appreciation for them.

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Dalit Literature: A Voice from the Margins**Goutam Barman**

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ABSTRACT

The paper tries to establish that Dalit personal narratives epitomise the voices of the marginalised Dalits' abject agony, pathetic suffering and humiliation in Indian caste characterised society and their indomitable quest to break free from discrimination, deprivation, poverty and above all, social exclusion. Indian Dalits are the victims of oppression, marginalisation and exploitation in social, political, economic and cultural fronts. Dalits are untouchable in the society, underpaid in work places, humiliated in academic institutions, and insulted in cultural milieu. Rendered landless and pushed to the periphery of the social territory the Dalits who are left to live on the leftover food of the high caste Hindus condemn the caste system in severe terms and assert for liberty, equality, justice, admiration and self-hood through their literature.

Key Words: Caste, Marginalisation, Dalit, Self-hood, Hegemony, Hindu

The genesis of Dalit literature of all dominant genres owes its indebtedness to Ambedkar who wielded a tremendous influence on all Dalits and made them conscious of their inhuman and degrading socio-cultural and economic existence in the society which exploited them by keeping them in the dungeoning darkness of ignorance and superstition and poverty. He remained a driving spirit behind the literary works of many Dalit writers. Arjun Dangle says, "Dalit literature owes its origin to a revolutionary struggle for social and economic change"¹ of the Dalit society. Dalit literature is replete with the heart-rending-pain, suffering, deprivation and angry anger of the downtrodden Dalits. They battled the cultural segregation, utter compartmentalisation and brutal atrocities heaped on them in the caste-prejudiced society. Dalit authors through their literature and social movements seek the rationality of their exploitation and throw revolutionary challenge to the discrimination perpetuated by the Hindu hegemony. They fight against all forms of caste injustices to seek Dalits' solidarity and identity-assertion in the society. The common objective of all the Dalit authors is to foster and strengthen the various tribal and Dalit movements intellectually so that there is a complete transformation in the lives of these marginalised groups.

"Dalit" is an old Marathi word derived from Sanskrit 'dal' meaning "ground, broken or reduced to pieces generally"². "Dalit" is now widely used in place of the word "untouchable". To define "Dalit" Sharan Kumar Limbale says:

...The term describes all the untouchable communities living outside the boundary of the village, as well as Adivasis, landless farm-labourers, the suffering masses, and nomadic and criminal tribes...People who are lagging behind economically will also need to be included."³

Indian caste phenomenal Hindu society has chatur varnas-Brahman, Kashtriya, Vaisya and Shudra. Shudras are thrown at the bottom-rung of the caste-based social ladder. The savarna Indian society has been legitimised by the hypocritical Brahman manipulated religious texts like *manusmitri*, *puranas*, *veds*. The Kshatriyas implements the manoeuvred laws of the religious texts which impose on the so-called Shudras the laborious and scavenging activities of the society to be performed by birth and strips from them all the rights to possess their own land and lead the dignified lives in the society. For the dirt cleaning works they earn the stigmatized nomenclature "untouchable". They are bereft of right to touch the wells of the upper caste. Their shadow as well as touch is considered as profane. They are relegated to the margins of the society, beyond the villages beside forests or on the banks of the rivers. They are the forbidden souls to learn the language of the gods lest they learn the

cheatings of the high caste society. They have been kept well aloof from the access to education to keep them in the darkness of ignorance, superstition and utter poverty for the ages to come. They are cheated from their due wages for their back-breaking works in the lands or the houses of the upper castes. They have to live on the leftover food given as the compensation for their works. When they have no work they have to go hungry for days. They oftentimes have to resort to thieving or pilfering to satisfy the basic needs- hunger and shelter. They are the marginalised “Other” of the hegemonic Hindu society. As if they live only to serve the upper caste people. They have become subalterns not in the colonised India but in the caste stratified Indian Hindu society. Injustice, ill-treatment, deprivation, oppression and dehumanisation are part and parcel of their lives. For them alterity or subalternity has become spatial/territorial, economical, social, cultural, educational and above all, religious or ontological segregation.

Humanism lies at the core of the compositions of the Dalits. “We too are humans” is the vibrant cry of the Dalits who are compared by the upper castes lower than the dogs or the lowliest animals of the society. The Indian Dalits experience a self-negativism of their being or existential crisis as “humans” not just as a social practices but from an ontological perspective. As Gheeta says, “The ontological hurt is endured by the untouchables”⁴. In fact they are pushed to the lowest stratum of subalternity. Their situation is more degrading than that of the Afro-Americans who at least can stay in the houses of the whites and they are not untouchable.

Dalits are not only pushed beyond the physical margins of the society but also are consciously kept out of the Hindus’ established literary discourses. In this respect Alok Mukherjee is pertinent, “A review of Indian literary history would show that the untouchable was absent from Sanskrit and other regional literature as well...The untouchable Other simply had been written out of existence”⁵.

Omprakash Balmiki’s *Joothan: A Dalit’s Life* presents a heart-rending account of Dalit’s rampant mistreatment, sheer subjugation and miserable subalternity in the caste hierarchy. The caste-based discrimination is a common refrain for ages in Indian Hindu society. Balmiki’s Dalit Chamar community keeps the surrounding localities of the upper caste clean by removing the carcasses or darts. In compensation they are entitled to get negligible wages with accompanying misdemeanour. Their hard but humiliating works in the upper caste lands or houses only deserves them to get staple leftover food from the upper caste homes. The Hindu society calls the Dalits not by their names but by their caste. As Balmiki says, “They did not call us by our name. If a person was older than we were, he would call as “Oe Chure”⁶. They are not treated as human as the writer says, “The Chuhra was not seen as human. They were simply things for use”⁷. In school he had to accommodate himself on the mat at the back of the class amidst humiliation and insult of the upper caste students and teachers. Once Valmiki had to bear a lot of beating for his question to his teacher, “Why didn’t an epic poet ever write a word about our lives?”⁸ He could not touch the hand pump of the school premises to get drinking water as it would become impure. One day an upper caste boy snatched and threw his books away. He observes that, “It seems that reading and writing is not their lot”⁹. Despite the insurmountable obstacles he completed his education, got service and held pen against his community’s caste-based identity and humiliation. He successfully encourages other members of his community to send their kids to school and urges them to come out of the pal of ignorance to assert their individual self-identity.

Laxman Mane’s *Upara* reflects a painful journey of a subaltern of the dalit kaikadi community from social marginalisation, discrimination and economic deprivation via untouchability to rebellious self-assertion. Being landless and permanent shelterless the kaikadis moved from uncertain destination to destination taking up different odd jobs like selling cane-baskets, working in the lands and houses of the upper caste people. The upper caste Hindus always deprived them of their due wages for their works either in the upper caste homes or on their lands. Poverty stalked vigorous in their families. They could never make both ends meet in their life. They awaited the stale leftover food taken from the high caste homes in return for their scavenging woks. When there were no works,

they went foodless and were left to starve. They resorted to pilferage which earned them a thieving community. The police always found them guilty for any theft in the village whether they were involved or not and harassed them. Moreover they were deemed as untouchables in the society. Any high caste people who happened to touch a kaikadi would bathe again to retain purity. They were unwelcome intruders to the territories like wedding, birth-day etc ceremonies where the upper castes had the privilege to enter. Mane in his childhood had to leave his meal half-eaten from a high caste wedding ceremony. He had to digest, “Son of a kaikadi, low-caste. Have you take leave of your senses? Get up and get out!”¹⁰ He had to digest the teasing and harassment of the high caste students and teachers at the school. He had to hear from his Brahmin lady-love: “I had presumed that you at least be a Maratha...Now that I know your caste, I don’t think I can marry you”¹¹. Being first educated in his kaikadi community he convinced other kaikadis to voice for liberty and equality and justice.

Laxman Gaikawd’s *The Branded* details the tragic hand-to-mouth existence of his uchalya people who were left with “no native place, no birth date, no house or farm. No caste either”¹². They cannot fulfil the basic amenities of their lives by doing some odd jobs. The children hungrily waited for the elders coming with food. They resorted to stealing. The uchalya community was legally branded as the “criminal” or thieving community. The police always harassed them on flimsy grounds. Once Gaikawd’s grandmother, being accused of theft, suffered greatly at the hands of the police who, according to her, “hang me upside down by the legs and lash the sole of my feet with a whip, thrust burning cigarette butts into my anus”¹³. Gaikawd says, “...a tribe that, having been denied all lawful living, is forced to thieving and pilfering to satisfy the basic wants-hunger and shelter”¹⁴. Denying obstacles Gaikawd educated himself first from his community. Realising their duped and deplorable social situation he urged consciousness among his community to raise collective voice and to transform their marginalised lives. He says, “I too wander today, that is to demand, justice, right, reformation and transformation for my people in the present social steel structure.”¹⁵

Sharan Kumar Limbale’s *The Outcaste* is a voice against the stigmatised and impoverished existence of the dalits and a search for their social identity. The caste Hindus always used to exploit the Dalits by making them do the most menial works in return for a little piece of bread. Deprivation, poverty and hunger are rampant in Dalits’s home. Sharan says, “I always felt half-fed”¹⁶. When Sharan attended a school picnic he languishingly watched, “Their mother [high caste] had given them fried food, whereas we had just pieces of dry bhakris which were hardly enough to satisfy the carve of hunger”¹⁷. The high caste patils put to bed Mahar women who went to work at patils’ families for meagre wages. The patils denied recognition and responsibility for their illegitimate children. Sharan, one of such illegitimate children, laments, “I had no father’s name, nor any caste, nor a caste”¹⁸. Sharan, a real subaltern, protests against his mother’s rape and rebels against this gigantic social monster and obnoxious and disgusting social practices which are liable for their humiliating existential crisis.

Hazari’s *Untouchable: The Autobiography of an Indian Outcaste* exposes the battle between a marginal self and a dominant society. Hazari, born into one of the scavenging communities, was one of the untouchables who were deprived of land and had no food security. The sole low wages for their works in the rich farmers’ land provided them sustenance to live on. They went hungry when they had no work. The author says, “Our livelihood came from the work we did in the town, cleaning the market, disposing of the dead animals...”¹⁹. Hazari had to go to a madrasa as the upper caste never allowed him to get admitted in any school. Bu he could not continue his studied in the madrasa and became a dropout because of his family’s abject poverty. But lastly he was able to continue his education at the generosity of an English man. Hazari even concealed his name and his caste at the fear of caste victimisation. He changed his religious adherence twice to search for a stable humane caste-free identity.

The subaltern voices of the Dalit women are the main concerns of Dalit women writers. The gravity of the situation is intensified when the subaltern is a Dalit woman. The predicament of the

Dalit women is more horrendous. She has to bear the three-sided attacks, one from caste (Dalit), one from class (poor) and another from Dalit patriarchy. Being Dalit she suffers caste discrimination outside and being woman she suffers victimization at Dalit male chauvinism in the family. While the upper caste men sexually molest them in the work places, at home they are marauded by their men. Being at the vortex of attacks from the oppressive caste and the dominating Dalit patriarchy, they are the subaltern of the subalterns. Dalit feminist writers like Bama, Baby Kamble, P. Sivamaki, Urmila Pawar and Kumud Pawde have endeavoured to bring to the limelight the common experience of oppression and discrimination shared by the Dalit women at the work places outside and at the homes in their literary works as a mode of resistance and subversion to these oppressive hegemonic institutions.

Bama's *Karukku* delineates the dehumanised positions of the paraya community who are pushed on the outskirts of the village. The high caste Naicker community acquires "most of the land"²⁰ in the locality. The parayas are compelled to work at Naicker's lands only to be deprived economically. As they are considered untouchable, "Naicker woman would put water from a height of four feet"²¹ to the cupped hands of the thirsty paraya women workers. Bama says the Christian church also behaves with the Dalits discriminatively. Bama's *Sangati: Events* delineates how Dalit women were crushed at the hands of caste, class and patriarchy. The women gave labour in the fields as hard as the men. Then they reared the children and maintained the household activities at home. Despite that their husbands inflicted bullish torment on them thinking them as their property. Thaayi's husband used to flog her "like an animal with a stick or with his belt"²². Raakkamma's husband dragged her by hair and kicked at her lower belly. Bama says the family always gave apriori to the baby boys than the baby girls. The Dalit woman was sexually exploited by the high caste man. High caste Kumaraswami molested Mariamma, but tactfully put the blame on Dalit Marikkam. The Dalit panchayat believed Kumaraswami's fabricated version and punished innocent Marriamma only, releasing Marikkam. Bama holds her pen against such inhuman age-old discrimination shown particularly to the female. In P.Sivakami's *The Grip of Change*, widow Thangam was entered by high caste Paranjothi to fulfil his sexual desire while she was working in his sugarcane field. She said, "I remained silent; after all, he is my paymaster. He measures my rice..."²³ Her late husband's brothers beat her, dispossessed her of her husband's assets and drove her away from home. Because, as she said to her saviour Kathamuthu, "My husband's brothers tried to force me, but I never gave in. They wouldn't give me my husband's land, but wanted me to be a whore for them! I wouldn't give in..."²⁴ Kathamuthu also raped her helplessly and gobbled all her money making her a permanent maid to his home. Baby Kamble's *The Prisons We Broke* portrays women's subalternised and grounded existence in tripartite loopholes-caste (Dalit), class (poor) and gender (woman). The high caste people saw no difference between the untouchable Dalit and the polluted animal. Kamble says the upper caste man warned the innocent child to keep away from the Dalit Mahar woman: Chabu, hey you, can't you see the dirty Mahar woman standing there? Now don't you touch. Keep your distance"²⁵. Dalit patriarchy puts the women within the four walls. Baby says, "It was custom to keep the woman at home, behind the threshold."²⁶ Everyday Marawada can listen to the cry of the helpless and hapless women either beaten by their husbands or tortured by their sasus. Baby narrates, "They had no food to eat, no proper clothing to cover their bodies; their hair would remain uncombed and tangled, dry from lack of oil. Women led the most miserable existence."²⁷ Shantabai Kamble's autobiographical extract "*Naja goes to school-and Doesn't*" says her father wanted to kill her at her birth, for she was a girl. Her father said at the time of her birth, "All bloody girls. Granny, hand over that girl. And give me the pick and shovel. I'll go bury her."²⁸ She being a Mahar girl, her Brahmin classmate Shaku's mother insulted her at their home. There was *rangolis* outside the door of Shaku's house. Seeing little Shantabai Shaku's mother shouted, "You daughter of a Mahar; stay there. You will trample *rangolis*."²⁹ Kumud Pawde in her "*The Story of My Sanskrit*" says she was initially prevented to learn the language of Sanskrit as she was a Dalit. But finally she became an M.A. in Sanskrit and lecturer in a college surprising all the upper castes. In the college she also had to suffer the humiliation. Dalits are the untouchable social outcastes. Pawde languishingly recounts that a Brahmin mother of one of her girl

class mates, while she happened to pass their house, warned her daughters, “Be careful! Don’t touch her. Stay away from her. And don’t play with her. Or I won’t let you let into the house again.”³⁰

Dalit literature is a mechanism for redressing an age-long history of discrimination, deprivation and humiliation. Dalit writers establish the Dalit’s marginalised inferior entity in Indian caste-based oppressive hegemony. Scripturally rendered landless and invested to perform only the scavenging works of the society the Dalits are relegated not only beyond the physical periphery of the villages to lead an inhuman lives in subhuman conditions but also kept out of the periphery of the literary discourses of the Hindus. Dalits are exploited economically by depriving them of the due wages for their strenuous works. They are prone to the teasing and indignities of the high caste students and teachers at the academic institutions. They are deemed as polluted untouchable souls. So they are the subalternised Other in the hegemonous Hindu society. Dalit literature is the expression of the angry protest of the oppressed Dalits against such caste-based inhuman oppression, discrimination and humiliation. Dalits struggle for liberty, equality, justice and above all, identity assertion in all fronts of the society. So the Dalits in Indian caste phenomenal society are the real subalterns who, through their literary cannons, expose their abject subordination-domination, subvert those bullying practices and seek an egalitarian democratized society where they can assert their much-needed humane identity. To conclude the project Ali Ahmed Khan is worth quoting: “Dalit literature has created its own alternative aesthetic by redrawing the map of literature in discovering and exploring a whole new continent of experience that has so far been left to darkness and silence, by helping literature overcome stagnation through a cleansing renewal, by disturbing the sterile complacency of the dominant social groups, by challenging their set mores and fixed modes of looking at reality, their stale habits of ordering knowledge, beauty and power and their established literary canons, bringing to focus neglected, suppressed or marginalised aspects or experience, vision, language and reality and forcing the community to refashion its tools and observe itself critically, from a fresh and different angle.”³¹

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Subhas Chandra Bose' Philosophy of Democracy – In Search of a New Paradigm**Professor (Dr.) Sumit Mukherji**Dean of Faculty of Arts, Commerce & Education, University of Kalyani,
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The name of Subhas Chandra Bose is often associated with some common stereotypes like dictatorship, militarism and aggressive and militant nationalism. While there was an authoritarian streak in Bose's charismatic personality and his emergence as Netaji, imparted to him, a military image, yet the essence of his spirit and being was not antithetical to the ideas of democracy. Bose's leadership qualities manifested in the I. N. A. phase, project him as a military commander who was obsessed and intoxicated with the craving for power, and who was cast in the mould of Nazi and Fascist prototypes like Hitler and Mussolini. The present paper seeks to demolish this image by providing an alternative image of Bose as the champion of democracy. It intends to counter the identification of Bose with the anti democratic school of thought, with the contending logic, that Bose was essentially a democrat, but his philosophy of democracy has been misunderstood and misinterpreted. This is more so because Bose was not a democrat in the conventional sense and paradoxically there was a dictatorial element in his envisaged model of democracy, but the former was an aid to the latter. Inability to grasp the subtle implications of this paradox, has led scholars to grave pitfalls of judgement and subsequently the democratic element in Bose which was latent, has become marginalized while the authoritarian element which was manifest, has been overemphasized.

The present paper is a modest attempt to provide a new insight into the novel paradigm of democracy proposed by Bose where heterogeneous and apparently contradictory elements were sought to be welded together in a creative synthesis. It was here that Bose made his original contribution to political science. Though not a professional political scientist, or system builder, he grappled with some of the questions central to the discipline and provided meaningful indications to social scientists of the future and equipped them with theoretical perceptions necessary to evolve a workable solution for the same. For a correct appreciation of Bose's views on democracy, a proper methodology of investigation is necessary, and this requires the deconstruction of some common images.

A. The Fallacy of Image Building:

Subhas Chandra Bose's military facets as commander of the I. N. A., have been glorified and exaggerated. Admittedly this was the most romantic and spectacular phase of his life, but the key to a proper comprehension of his mind may be found in the pre-I. N. A. phase which was less attractive but by no means deficient in depth and insight. Bose was not a thinker in the accepted sense, but rather a man of action. He himself has stated in his article 'My Personal Testament' dated November 29, 1940. 'I believe I was fashioned by nature, to be first and foremost, a thinker, but circumstances have forced me into a life of hectic political activity with the result that I have not been able to make my contribution to the thought life of India and of the world. But I have certain definite ideas on philosophic, social, economic and political problems and should like them to be amplified and worked out by the generation that follows our.

Bose had a thoughtful element in him which was manifested in his speeches and writings, but the amplification of his military image, has led to the neglect of his image as a man of thought. Thought is always a guide to action and thus it appear illogical to draw a rigid line of demarcation between Bose the activist and Bose the thinker.

Secondly the pitfall of one dimensional analysis becomes clear when one realizes that even in the I. N. A. phase, Bose's democratic credentials were established. The whole administrative network

of the I. N. A., was popular in character, and Bose was the representative of the people. Bose raised the slogan “All power to the Indian people” in the last phase of his political career in India as leader of the Forward Bloc. As head of the Provisional Azad Hind Government, he declared that once India was free, the mission of the Provisional Government would be over and it will be for the Indian people themselves to determine the form of the Government that they chose and also to decide would take change of the Government². This testifies to the reaffirmation by Bose, of the same democratic spirit he displayed in India.

From the available source material, it is known that Indians in Burma welcomed the Japanese occupation not so much for the Japanese as for Bose³. S. A. Ayer, Minister of Publicity and Propaganda, of the Provisional Government, has described him as a democrat in heart and dictator in effect⁴. Elaborating on this paradoxical observation, Ayer says that Bose always called a cabinet meeting for important policy decisions, where he welcomed divergent views which was a ‘real education in democracy to his colleagues’⁵. He never believed in confronting his colleagues with a fait accompli and then wangling their unwilling approval. He would attentively listen to all objections but finally he was able to convince all about the correctness of his views. Thus nobody followed him under duress. Ayer concludes that ‘only in the most acceptable and happiest sense was he a dictator’⁶. A. C. Chatterjee, Finance Minister of the Government also testifies to Bose’s spirit of tolerance⁷. It is clear from the above, that the military image of Bose constructed by scholars and critics does not provide a total reflection of his personality because it ignores the incipient democratic spirit of Bose’s militarism. It is thus necessary to deconstruct this image, and reconstruct for Bose, the image of an integrated man with many facets none of which can be compartmentalized.

B. The Novelty of Bose Democratic Thought:

Bose was not a creative or original thinker but his thoughts expressed in his writings on some of the fundamental questions of political science, provide researchers and scholars with important and instructive clues. The reconciliation of liberty and authority is one of the problems to which many political thinkers have sought to respond. Bose wrote to his friend Hemanta Sarkar on September 26, 1915, that “Germany has found an answer to the problem of adjustment of individual freedom with state control as in peace time the people enjoyed unfettered freedom but when the call came, all voluntarily renounced their freedom and presented themselves obediently and ready with arms”.⁸ By Germany, Bose obviously did not mean Hitler’s Germany but rather the Germany of Bismark and Kaiser William. Of course Germany did not provide a role model of democracy but still Bose wanted to take a leaf out of its book as he was convinced of the feasibility of interpolating the disciplined foundation of national life in Germany within his proposed framework of democracy in India. It was an undemocratic panacea for democracy because unbridled individualism was antithetical to democracy. Exaggerated emphasis on democratic values like liberty, would lead to anarchy and licence unless some amount of authoritarianism was exercised to keep the people in check. This is what Bose meant when he said to Prof. Meghnad Saha on August 21, 1938 that after independence, India would need a ‘forced march’. He was not in favour of curtailment of individual freedom under normal circumstances but was unequivocal in his belief that in times of crisis, the individual must merge himself in the nation. In a speech on September 20, 1931, Bose said the individual must merge himself in the nation¹⁰. Here Bose probably meant that unless the individual was prepared to merge his identity with that of the nation no genuine spirit of nationalism which was the sustaining force of a nation, could develop.

In this context, an interesting comparison between Bose and the Greek philosopher Plato, might be attempted. The eminent scholar R. K. Dasgupta has observed that ‘Subhas was at once, great statesman and great soldier, but in both capacities, he fulfils Plato’s definition of a philosopher’¹¹. The view deserves careful consideration, Plato was an idealist philosopher who visualised an ideal state which was the embodiment of justice based on functional specialization with the artisans, warriors and philosopher-kings performing their functions of production, defence and guardianship of society

in their respective spheres of life in the spirit of mutual non-interference¹². Plato has been severely criticized by Karl Popper and Crossman for his totalitarian bias. At the same time, H. D. Rankin has located an undercurrent of individualism in Plato contending that Plato did not entirely neglect the individual. The allegation that Plato's state system corresponded to Fascism by making the individual subservient to the state contains an element of truth. However, Plato did not seek to replicate the Fascist idea of concentration of power in the hands of an individual. He recommended a prolonged process of education and training for the philosopher kings so that they would develop into the best type of human beings. He prescribed a life of monastic asceticism for them who were inspired by the spirit of idealism and renunciation of materialistic satisfactions. Here there was a kind of latent individualism in Plato.

Bose was both an idealist and individualist in the sense that while he was in favour of a strong state exercising control over education, defence and the key industries, he also permitted to the individual, a large measure of autonomy. He wanted to balance the two, taking care to avoid their defects. Bose was a champion of individual freedom so long as man did not misuse his rights. When a temporary sacrifice of freedom was necessary it was for the sake of the greater freedom of the future.

Bose said in the course of a speech at the All Malai Chettiars and Other Indian Merchants Conference on October 25, 1943, that 'Legally speaking there is no private property when a country is in a state of war. The Government has absolute right over the lives and properties of its people during such emergencies'¹³. This may sound like the voice of a dictator, but in times of crisis, obsession with democracy can be fatal. Moreover Bose was no doubt authoritarian but without any aspiration for self-aggrandizement. His sole aim was to liberate India. Thus to affix the label of a dictator, to his name, would be most unjust. He was undoubtedly a greater individualist than Plato who was never cast in the democratic mould. Bose on the other hand, maintained that the state was the servant of the people¹⁴. To him, the state exists for the individuals not vice-versa. From Bose's writings it appears that he favoured a temporary phase of benevolent dictatorship in India following which, power would be decentralized and a gradual transition to democracy would be effected. He wrote in 'The Indian Struggle' that the party in charge of post independence reconstruction of India, would stand for 'a federal Government for India as the ultimate goal, but will believe in a strong Central Government with dictatorial powers for sometime to come in order to put India on her feet'¹⁶. Bose obviously did not think of a ruthless dictatorship in India as evident from his presidential speech in the Haripura Congress of 1938 where he elaborated on the fundamental rights of the people, like the right to freedom of speech and expression, the right to assemble peacefully without arms and the right of free association¹⁷. This was in consonance with his assertion at the Maharashtra Provincial Conference at Poona on May 3, 1928 that 'a constitution without a declaration of rights, was not worth the name'¹⁸. Surely this was not the voice of a dictator, but it may be contended that dictatorship, though benevolent may be malevolent if it becomes perpetual. Once a person or group of persons is enthroned in power, they may not abdicate power willingly. Permanent dictatorship might become the order of the day. Bose was however very much conscious of this danger and prescribed a very thoughtful remedy for the same. In his written speech sent to the Third Indian Political Conference in London on June 10, 1933, Bose emphasized on the training of party workers whom he wanted to see as 'freedom intoxicated missionaries'¹⁹. They were morally prepared men and women who were willing to make the maximum sacrifice and suffering for their country. To him, party workers must function as trained experts and to them, life was a mission for the fulfilment of which, they must prepare themselves through a meticulous process of training. This resembles the spirit of Plato's idea of philosopher-kings who were truth seekers capable of rising above narrow self-interest. Indian democracy is in need of such selfless workers and for this purpose, a comprehensive process of training and apprenticeship for the elected representatives of the people, is indispensable. The rediscovery of Bose in our national life, appears most urgent in this respect.

In his speech at the All India Naujawan Bharat Sabha at Karachi on April 5, 1931, Bose said that justice, equality, freedom discipline and love were the five principles which should constitute the basis of India's national life²⁰. The combination indicates that discipline should be enforced with a spirit of humanism and love. Bose never neglected the human element of life. He was always in favour of empowerment of the people, and stated on August 25, 1943, 'I regard myself as the servant of 38 crores of my countrymen'²¹. In a broadcast from Berlin on May 8, 1942, he said that 'Free India will have a social order based on the eternal principles of justice, liberty, equality and fraternity'²². People's power was always uppermost in Bose's thought and under no circumstances was he in favour of wanton curtailment of individual freedom.

His paradigm was something other than enlightened despotism because respect for popular aspirations and love for the people are not synonymous. Love was at most secondary in the scheme of things of enlightened despots. But Bose gave it a positive content and used it as an instrument to elicit spontaneous obedience of the people. It was thus not an absolutist theory of political obligation as propounded by Hegel.

Philosophically Bose was most inspired by Hegel whose conception was to him, the closest approximation to the truth. But he did not adopt the totalitarian elements of Hegel's philosophy which left the individual completely at the mercy of an omnipotent state. Interestingly, Bose used the Hegelian dialectic to counter the draft of the Congress towards authoritarianism. He argued forcefully in his Kabul thesis entitled 'Forward Bloc – Its justification', that the antithesis was not necessarily a negative one and the Forward Bloc which was the antithesis of history, arose as a natural reaction to the Congress which was fast assuming a Fascist character²³. The Forward Bloc was thus forged as a democratic counter force against authoritarian tendencies in the Congress. A new democratic dimension to Hegelianism, was thus imparted by Bose.

Bose was neither a blind democrat in favour of a permissive society, nor a ruthless dictator riding roughshod over people's sensibilities and feelings. He did not accept democracy or dictatorship as absolute concepts but treated them as relative terms. He was admittedly eclectic in his approach, but his eclecticism did not obscure the clarity of his thought or lead him to make opportunistic compromises on fundamental issues. His model went a step ahead of benevolent dictatorship and may be described as 'adaptive missionary democracy' where varied elements would be adapted according to situational exigencies, but none would be final or eternal. Only the mission or ultimate goal would have to be pursued with unwavering resolution.

C. The Unacknowledged Bose:

In his rationalization of democracy, Bose draw copiously from the history of political institutions in ancient India. While Bose was in favour of a strong central government for the purpose of thwarting foreign invasions, he was committed to the ultimate goal of a federal republic where the states would be willing partners of the centre. He was also an advocate of decentralization of power and responsibility to the provincial governments once the new regime was stabilized. Bose's thoughts on local self government have remained largely neglected and his advocacy of centralized government has been interpreted as a plea for unitarianism. Bose was an equally eloquent champion of centralization. At the Maharashtra Provincial Conference, he countered the allegation of Lord Zetland that democracy was not suited to the oriental temperament saying that ignorance and effrontery could go no further. He referred to the village panchayat system prevalent in India, which conclusively repudiated the view that democracy was a western institution²⁴. In 'The Indian Struggle', Bose referred to popular assemblies in the early times like the sabha and the samiti. Referring to K. P. Jayaswal's Book 'Hindu Polity', Bose showed how autonomous republics flourished among the Malawas, Lichchavis and Kshudrakas. The popular assembly was also a well established institution. There was also the system of popular panchayats not only for carrying on the village administration but also administering caste regulations and maintaining discipline within the caste²⁵. Bose noted

appreciatively that even the mighty monarchical ruler of the Mauryas, did not encroach on the local authority of the people. Muslim rule was the epitome of unbridled autocracy, but the central government rarely interfered in provincial affairs. Local self-government based on the old system of village communities, was left untouched²⁶.

Bose excoriated British historians for their dig at 'oriental despotism' saying that behind the cloak of despotism, the people enjoyed a large measure of real liberty which was denied to them under British rule. It appears that Bose's idea of empowering the people at the grassroots, emanated from his thorough reading of the history of local autonomy in ancient India. Thus he wrote that the party in independent India, would seek to build up a new social structure on the basis of the village communities of the past, that were ruled by the villages panchayat, and strive to break down the existing social barriers like caste.

The truth of Bose's defence of India's democratic heritage, is borne out by historical researches. There was a rich tradition of democracy and republicanism in India. There was also the culture of decentralization manifested in the village republics. The king could not supervise the administration of the far off regions and had to depute representatives as provincial Governors²⁸. Bose looked forward to the reincarnation of this tradition in independent India. He wanted to strike a balance between centralization and decentralization. Bose anticipated the federal system in independent India with a pronounced unitary bias but did not want to perpetuate unitarianism as the final determinant of the administration. He was dead against the empowerment of the centre at the expense of disempowerment of the constituent states. He was the precursor of co-operative federalism in India.

D. Quest of the Golden Mean:

Bose was always inclined to discover the points of concordance between mutually divergent elements. Thus in his philosophy of democracy, one finds an amalgam of centralization and decentralization, freedom and authority, national interest and local autonomy. The challenge before the modern governments is to grapple successfully with these divergent elements and harmonize them. In a rapidly changing world, no system can by itself deliver the goods. Thus a judicious process of incorporation of elements worthy of emulation in other systems without compromising indigenous systemic autonomy, is the need of the hour. In the quest for the golden mean, one is sure to be confronted with baffling paradoxes and many solutions to problems would be paradoxical. Here Bose provides the necessary intellectual stimulant.

E. Food for Thought and Action:

Some of the issues raised by Bose, deserve careful analysis in the context of India's democracy. Can democracy be safeguarded through unchecked privatization which Bose never wanted? Can democracy be established through universal adult suffrage alone? Is there no truth in the aphorism, 'Democracy without literacy is the greatest hypocrisy'? Is it possible to launch a frontal attack on superstitions and inhuman practices like sati and witchhunting rampant in India without some measure of authoritarianism? The lesson to be imbibed from Bose, is that we should not assess democracy as an absolute value system. Democracy has a certain attraction for all of us which leads us to naive eulogy of the same. But democracy occasionally needs sustenance through measures which do not conform to conventional democratic norms. It is this paradox of democracy which we have to face and here Bose provides us with food for thought and action. What India needs today is requisite leadership which would be the symbol of firmness and rooted in the psyche of the people. Tagore meant exactly this when he wrote in an impassioned poem, 'Striking hard with thy ruthless hand, Oh Father Invoke that heaven, awaken my land'.

Conclusion:

Coercion alone cannot ensure a stable foundation of political power which is sociologically untenable. Political sociology interprets obedience to power in terms of legitimacy which accounts for the permanence and effectiveness of power. Subhas Chandra Bose was successful because he was able to transform power into authority.

He did not depend on demagoguery and was yet able to convince all about the rightfulness of his actions. The emotive element was very much there in his appeals to the people. But he did not lose his equanimity like Hitler. While listening to him, the people felt a spontaneous urge to transcend their self interest. It was a willing and voluntary self surrender. Bose typified the weberian model of charismatic authority where a person with exceptional qualities, is obeyed by virtue of personal trust in him. Voluntary consent of the people, was the pillar of Bose's fortress of power and authority.

In his admonition to the Indian merchants Bose said that 'in a state of war, you will realize that nothing belongs to you'. He referred to the complaint of some rich Indians that they were being harassed by Bose. He also noted that some were changing their nationality to evade their financial contributions. There were also some who thought of paying the promised sum in small installments so that evasion would be easy at some point of time. To these shirkers, Bose sounded a clear note of warning, saying that it would not be easy for them to deceive him. He thundered "I am not one who is accustomed to tall talking empty threats whatever I say, I say, after the fullest consideration and I mean what I say. Even my enemies know that I seldom say what I do not mean We have to carry out total mobilization voluntarily if possible, by compulsion if necessary.

It follows from the above, that Bose was certainly authoritarian but before resorting to coercion, he wanted to exhaust all channels of persuasion. At the same time, Bose was categorical on the point that the role of the I. N. A. would be that of a catalyst not a destroyer of freedom. In a mass meeting at Syonan on 9/7/43, he said that when India was free, the Provisional Govt. would make room for the permanent govt. of free India which would be set up in accordance with the will of the people. There was a similarity between Bose and Gandhi in that both wanted to empower the people through a system of Panchayats. It appears that Bose shared Gandhis' view that a service state rather than power state, was the need of the hour, and centralization of power was bound to perpetuate the vices of bureaucratization. Bose wanted to strike a balance between centralization and decentralization and thus in the Anti Compromise Conference of the Forward Bloc at Nagpur in June 1940, presided by Bose, it was resolved that in order to carry on the struggle efficiently and also to take over the responsibility of administration when the necessity arises. People's Panchayats should be set up in every village as well as in every factory. It is desirable that the Panchayats should be the product of local initiative as far as possible, endeavour to develop the initiative of the masses, who have long been in the habit of taking orders from the above these People's Panchayats backed by volunteer organization, should be the bulwark and the popular sanction behind the demand for a Provisional National Govt. of the Indian people to whom, all power should immediately be transferred'. Of course Bose did not desire an exact prototype of Gandhi's Gram Swaraj, but a paradigm based on people power, was central to his imagination. To that extent, he was a Gandhian. It appears that he wanted to instil in the people the requisite consciousness and appreciation of the cardinal values of democracy through an initial dose of centralization following which, power would be transferred to the lower layers of Govt. Bose was essentially a votary of people's power which he wanted to galvanize for the allround development of the nation. The lesson to be imbibed is that without the qualitative upgradation of national character, democracy can never be successful. It is impossible to speculate on what Bose would have done, had he assumed charge of the administration in independent India, but he would not have approved of a permissive and acquiescent society. He would perhaps assign priority to democratic education not implying empty sermons but practical exposure to the problems of life and opportunities for acquiring the requisite mindset for ensuring the triumph of democracy. Pradip Bose, an eminent scholar and Netaji's nephew has suggested that he

would have envisaged a revolution in man's thought feeling and action. Today when a crisis of democracy confronts India, we may say in the same vein as poet Wordsworth's lament about Milton "Oh Subhas ! thou should be living at this hour, India is in need of thee".

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Role of Civil Society in Good Governance

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ABSTRACT

Governance is the process by which a society manages itself through the mechanism of the State. Governance as a strategy in the context of managerial reforms assigns a steering and regulating role to the government vis-à-vis the private sector and forges productive partnership between the government and the social organizations. The task of formulation and implementation of public policies has now become the nature of cooperative endeavour of governmental organizations, private institutions and Civil Society. If government constitutes one large piece of the picture, Civil Society constitutes another. Civil Society has been widely recognized as an essential 'third' sector. Its strength can have a positive influence on the State and the market. It is therefore seen as an increasingly important agent for promoting good governance. The association of Civil Society with governance is not old. In fact, the very idea of governance signifies that State alone cannot be the sole manager of public affairs, but other actors of civil society should be included in the process. The purpose of the present paper is to examine the relationship between good governance and civil society and assess the role of civil society in development and in reforming the state.

Introduction:

"It is people mobilized as you are, more than any government initiatives or scientific breakthrough, who can overcome the obstacle to a better world... the civil society movement continues to grow and make its mark." -Kofi Annan

Developing countries are emphasizing the need to improve governance systems and processes to promote people-centred sustainability. The United Nations, development banks, bilateral donors and the private sector foundations have been supporting these efforts through governance assistance programmes. The world has seen a marked increase in the number, diversity, focus and influence of Civil Society Organizations (CSOs) since the early 1990s. The menu to strengthening governance capacity is therefore very comprehensive. Traditionally, governments have followed a two-pronged approach to reform governance systems and processes. Firstly, through systemic changes in national and local political institutions. Secondly, through governance interventions in selected sectors such as education, health and water and sanitation services.

The process of globalization has been influencing the Socio-economic environment in countries for over few decades now. While globalization provides new opportunities for economic development to countries through trade liberalization, foreign direct investment, capital flows, information exchange and technological transfer, it has meant increased deprivation for those nations which have been unable to adjust to the new requirements of global society. Thus, on one hand while we witness rapid economic growth and prosperity in some regions, there are more than a billion people who continue to live in poverty. In the poorest countries, about one fifth of the children die in the first year of their birth, nearly half of those who survive are malnourished and a significant proportion of the population does not have access to clear water, sanitation, basic health services and education.

Governance is the process of decision-making and the process by which decisions are implemented. Good governance is efficient decision making that proves beneficial for a majority of the people while having minimum or zero detrimental consequences. A democratic setup as diverse as India's can never allow for decisions to be made for the benefit of every citizen and thus have no

detrimental consequences but the negative impacts of such decisions can surely be mitigated. This highlights the need of efficient and effective implementation and execution of decisions and policies to reduce the adverse effects. Good governance is the effective implementation of decisions and policies and civil society is the best forum to conduct public action. Enjoying a close proximity to the people of India, civil society can thus be the vehicle for the execution of policies set out by the executive thus making good governance a reality. As India's socialist character has always aimed at growth while striving to assure equality, establishing good governance has always been identified as a vital apparatus to usher the country's national vision towards holistic growth.

The Concept of Civil Society

The concept of civil society goes back many centuries in Western thinking with its roots in Ancient Greece. The modern idea of civil society emerged in the 18th Century, influenced by political theorists from Thomas Paine to George Hegel, who developed the notion of civil society as a domain parallel to but separate from the states (Cerothers, 1999). The 90s brought about renewed interest in civil society, as the trend towards democracy opened up space for civil society and the need to cover increasing gaps in social services created by structural adjustment and other reforms in developing countries.

The term Civil Society has also been widely adopted in the discourse of international development, but with varying meanings. Civil society means associations for common purposes or action, outside the direct control of the state.

"Civil society is a sphere of social interaction between the household (family) and the state which is manifested in the norms of community cooperative, structures of voluntary association and networks of public communication...norms are values of trust, reciprocity, tolerance and inclusion, which are critical to cooperation and community problem solving, structure of association refers to the full range of informal and formal organization through which citizens pursue common interests" (Veneklasen, 1994).

"Civil society is composed of autonomous associations which develop a dense, diverse and pluralistic network. As it develops, civil society will consist of a range of local groups, specialized organizations and linkages between them to amplify the corrective voices of civil society as a partner in governance and the market" (Connor, 1999).

In its definition of the State, Private Sector and the Civil Society, the UNDP (1997) has adopted an inclusionary approach. It states, "What constitutes the state is widely debated. Here, the State is defined to include political and public sector institutions...the private sector covers private enterprises and the informal sector in the market place. Civil Society, lying between the individual and the State, comprises individuals and groups (organised and unorganized) interacting socially, politically and economically- regulated by formal and informal rules and laws. CSOs are the host of associations around which society voluntarily organises. They include trade unions, cultural and religious groups, charities business associations; social and sports clubs; cooperatives & community development organizations, environmental groups, professional associations, academic and policy institutions and media outlets. Political parties are also included, although they straddle civil society and the state if they are represented in parliament."

The key features of successful civil societies which emanate from various definitions include the following: separation from the state and the market; formed by people who have common needs, interests and values like tolerance, inclusion, cooperation and equality; and development through a fundamentally endogenous and autonomous process which cannot easily be controlled from outside.

The experience of developing countries highlights a wide range of such organizations, from large registered formal bodies to informal local organizations, the latter being far more numerous and less visible to outsiders. These include traditional organizations (e.g. religious organizations and modern groups and organizations, mass movements and action groups, political parties, trade and professional associations, non-commercial organizations and community based organizations). Civil society should not be equated to non-government organizations (NGOs). NGOs are a part of civil society though they play an important and sometimes leading role in activating citizen participation in socio-economic development and politics and in shaping or influencing policy. Civil society is a broader concept, encompassing all organizations and associations that exist outside the state and the market.

The civil society sector falls in a conceptually complex social terrain that lies mostly outside the market and the state. For much of the recent history, social and political discourse has been dominated by the ‘two sector model’ that acknowledges the existence of only two actors-the market (for profit private sector) and the state. This is reinforced by the statistical conventions that have kept the “third sector” of civil society organizations largely invisible in official economic statistics (Salamon, Sokolowski and Associates, 2003). On top of this, the sector embraces entities as diverse as village associations, grass roots development organizations, agricultural extension services, self help cooperatives, religious institutions, schools, hospitals, human rights organizations and business and professional associations. As such, a comprehensive and representative understanding of the role and significance of the civil society sector continues to be a major gap in the literature, particularly in the context of developing countries definition, dimensions and factors that inhibit its development in developing countries.

Genesis of Civil Society in India

Civil Society in India is a growing trend that is catching momentum due to a growing number of civil society organizations, activists, non-profit organizations etc. but the roots of voluntary action for the common good that forms the essence of civil society virtues can be traced all the way back to Indian history. The Hindu concept of Dharma as well as all other major religions in India such as Buddhism, Sikhism, Islam, Jainism, and Christianity all lay stress on a moral code of conduct and behaviour that ultimately serves for the common good of the society. The practice of Daan in Hinduism and that of Zakaat in Islam has led on to the formation of charitable institutions of present day India.

Voluntary action for the common good of society, which till now derived religions inspirations evolved into more actively participatory means of action for social good. This evolution was inspired by the advent of liberal thought and western ideas of liberty, equality and fraternity and also brought social reformers, thinkers and scholars to the arena of voluntary action. Voluntary action was thus transformed into activism as social reformers aimed at revolutionizing the Indian society to do away with orthodox practices like caste system, child marriage and Sati that went against social justice and also matters of judicial importance like opposing discriminatory acts.

While even today various social issues are addressed by the civil society- developing an understanding of how India’s first social reformers overcame and fought social inertia towards what they propagated as they aspired to shun practices ingrained deep within the social fabric would help CSOs of today face the same inertia. This opposition or inertia of today’s age could be social, environmental, economic or government related. The scope of opposition increased- civil society of India could derive much inspiration from the first reformers of the country.

Civil Society during Independence and Post-Independence Period

The first half of the 20th century again saw another major transformation of voluntary action. Social reforms inspired the recognition and demand of basic rights- violation, which led to strong dissent

towards the British rule. Voluntary action took a new meaning with the arrival of Mahatma Gandhi and his struggle for independence. Gandhi's leadership to mobilize the masses into simple as well as effective protests brought to the arena of civil society phenomenon like civil disobedience, non-cooperation and satyagraha. Gandhi's civil rights movements and his methodology is still seen to inspire protesting through peace protests, candle march, fast unto death etc. that are the most common mode of protests in India. Movements like Chipko movement and Jail Bhara Andolan were inspired by Mahatma Gandhi's methods. His ideologies behind protesting must be contrasted against the present trend of strikes, violent protests, rioting, and destruction. What was inimitable about Gandhi's leadership in contrast with leaders of today was his ability to inspire large masses and keep the movement sustained for decades to achieve the ultimate goal envisioned by him.

After independence attention was shifted towards issues of national importance like development and growth. By 1960s the development model of the government failed as the poorest people failed in benefitting from government's schemes. At the same time Prime Minister Indira Gandhi was found guilty of violating electoral laws. This led to the launch of 'Total Revolution' movement by Jai Prakash Narayan. The National emergency that was imposed met with strong opposition of people of India. India is one of the few countries to have never been subject to military or authoritarian rule. If the National Emergency is regarded as the one time it came closest to such a rule, the strong opposition and pressure by the civil society of India against the curbing of fundamental rights indicates a strong civil society with strong leaders.

Civil Society of Modern India

The present day civil society of India has been greatly active in arenas fighting for a vast variety of issues. The agenda of civil society transformed over the years from fighting to establish democracy to preserving it. The civil society of today focuses on issues ranging from social, economic, environmental, law and policy making etc. The greatest achievement of civil society of India was the RTI act. The civil society has recently mobilized to fight corruption in India with the Lokpal Bill under Anna Hazare. The activism of civil society in India brought its capital to a standstill with non-profit organizations, activists, students, and many other civil society organizations protesting against the negligence of the government machinery to ensure security of women after the rape of the 23 year old student. The civil society must credit itself for mobilizing such large masses to speak up for the security of women in India but the ten day long protests caused much more loss due to services being shut and property being damaged without much concrete response from the Government. It is high time the approach and methodologies of civil society organizations are improved to ensure that an effective impact is made without any adverse effects. The modes of engagement of the civil society with the authorities also need to be strengthened to improve the articulation of public dissent with the government.

Role of Civil Society in Good Governance: Participation, Accountability and Transparency

Governance is a much broader concept than government. While government represents the machinery and instrumentalities for application of the sovereign power of a nation, governance focuses on institutions and processes. Governance includes mechanisms through which citizens and groups articulate their interests, exercise legal rights, meet obligations and mediate differences. Governance recognizes that decisions to use the society's scarce resources involve multiple actors with differing interests. The key actors include the government, the private sector and the civil society.

Good Governance is a normative concept. It has been accorded a central place in the discourse on development. It is being argued that without an appropriate governance structure, developing countries will not be able to either sustain economic growth or a momentum towards rapid poverty reduction. This has been the conclusion of a number of research studies trying to figure out

why, despite resource allocation and good policies, broad improvements in human welfare have not occurred and improvement in services, freedom from hunger, illness and illiteracy still remain elusive.

Civil Society Organizations play a vital role in promoting inclusive governance characterised by the principles of accountability, transparency, participation, access, equity, subsidiarity, focus and influence of CSOs since the early 1990s. They function at the local, regional, national and global levels, in recognition that improving the quality of democratic governance processes requires actions at all levels. The increasing integrated nature of the world requires civil society engagement at local levels to be complemented by open and transparent national political institutions. At the global level, CSOs advocate for global public goods such as debt, relief, civil and political rights, effective development assistance and environmental protection. They attempt to influence transnational decision-making by broadening access to global governance and enhancing transparency and accountability within global governance institutions like the UN, World Bank and the IMF. At the national level, CSOs aim to improve the quality of electoral and parliamentary processes through electoral monitoring, encouraging voter activism, training candidates and assisting parliamentarians to respond to the interests of minorities and marginalized groups. They work for public law reform, enhance the poor's access to justice through paralegal services and demand accountability from public officials. The rapid pace of globalization and the emergence of regional institutions with mandates to promote and protect basic services, have influence on national and democratic governance processes. At the local level, CSOs are actively engaged in community development, improving sustainable livelihoods through skill development and enabling access to social services. In urban areas, CSOs play a major role in providing services and shelter to protect the interests of slum dwellers and squatters in government-initiated programmes.

While civil society provides an enabling framework for democracy, it contains at the same time an intrinsic tension, a fragile balance between private and public interests. Maintaining this balance is essential to finding solutions to vital challenges in modern democracies that demand public resolution, challenges such as environmental degradation, fundamental educational needs ethnic and religious strife and deterioration of public decision-making processes. These are often described as issues of the commons, the resolution of which will determine the future of humankind.

Civil society has been widely recognized as an essential 'third' sector. Its strength can have a positive influence on the state and the market. Civil society is therefore seen as an increasingly important agent for promoting good governance like transparency, effectiveness, openness, responsiveness and accountability.

Civil society can further good governance, first, by policy analysis and advocacy; second, by regulation and monitoring of state performance and the action and behavior of public officials; third, by building social capital and enabling citizens to identify and articulate their values, beliefs, civic norms and democratic practices; fourth, by mobilizing particular constituencies, particularly the vulnerable and marginalized sections of masses, to participate more fully in politics and public affairs; and fifth, by development work to improve the wellbeing of their own and other communities.

Role of Civil Society in Indian Democracy

Ours is a representative parliamentary democracy where decisions-making is done by a small group of elected representatives. This could result in government 'of' the people becoming a government 'off' the people. Progressive marketisation of traditional government functions has widened this gap. There exists a gap between the not-so-efficient state and the profit-alone-matters private sector which needs a third sector to bridge the gap. This is how the civil society is perceived today.

Governance is the process by which the society manages itself through mechanism of the state. The core ingredients of good governance are People's effective participation, transparency,

responsiveness, consensus orientation, equity and inclusiveness, the rule of law, effectiveness and efficiency, accountability, and strategic vision. These are crucially value-laden and constitute the bedrock of democracy. Innumerable administrative reform commissions have produced no appreciable impact on the quality of governance. The emphasis now is on facilitating external pressure from citizens on the system to improve through the Right to Information Act, Consumer Protection Act, Citizens Charters, Whistle-blower protection, e-governance, Report Cards, Democratic Decentralization, Public Interest Litigation, etc.

Governance has three levels:

- a) Internal systems and procedures-at this level civil society can influence policy and project formulation through membership of committees, submission of memoranda directly or through elected representatives and interactive rule-making in the implementation of various policies, projects and schemes affecting citizens.
- b) Cutting edge systems and procedures- at this level the maximum day-to-day interaction take place between the government and the citizens and the popular image of governance is formed.
- c) Check-and-balance systems-specifies the need of a state of self-regulation. Internal checks and balances basically mean civil society organizations and members keeping a consistently regulated check on themselves and each other around parameters like areas of focus, funding, capacity building, legitimacy of work, accountability etc.

Functional contribution of Civil Society

Civil Society's functional contribution to good governance could be:

- Watchdog-against violation of human rights and governing deficiencies.
- Advocate-of the weaker section's point of view.
- Agitator-on behalf of aggrieved citizens.
- Educator-of citizens on their rights, entitlements and responsibilities and the government about the pulse of the people.
- Service provider-to areas and people not reached by official efforts or as government's agent.
- Mobilizer -of public opinion for or against a programme or policy.

Civil society acts through 'social capital'-the capacity of people to act together willingly in their common long-term interest. Social capital is strong in a homogeneous, egalitarian society. Civil society as a whole is, therefore, unable to play its full potential role in enforcing good governance in India except when extraordinary leadership overcomes narrow loyalties, or when an issue is of common, major concern to all sections (like natural calamities). Smaller units of governance and decentralization of governance are, therefore, indispensable in India.

Individuals cannot take on the huge political-bureaucratic machine that the government is, nor can the entire civil society act on behalf of every citizen. Civil society, therefore, has to operate through compact, focused organizations based on strong social capital. The Government of India's National Policy on the Voluntary Sector, 2006 envisages encouraging an independent, creative and effective voluntary sector. Support for NGOs, however, cannot be blindly sentimental. The

government has to assess their suitability, capability and experience, and evaluate their performance continually.

Civil society needs to note the deterioration in the quality, integrity and commitment of the elected representatives and the criminalization of politics. The efforts made to improve the quality of governance will fail if quality and calibre of the political executive is unsatisfactory. Voter education, electoral reforms and periodical highlighting of the performance or non-performance of elected representatives are high priority items in civil society's agenda.

Conclusion:

Governance is the process by which a society manages itself through the mechanism of the State. Governance as a strategy in the context of managerial reforms assigns a steering and regulating role to the government vis-à-vis the private sector and forges productive partnership between the government and the social organizations. The task of formulation and implementation of public policies has now become the nature of cooperative endeavour of governmental organizations, private institutions and Civil Society. In the last three decades CSOs have become an integral part of policy and law-making process in India. Every single legislation involving education, women's rights, environment, forest rights, unorganized sector workers and welfare schemes for the poor has emanated from CSOs. They are the driving force in slowing down the agenda of liberalization and clearance of corporate projects

Institutions are the rules, organizations and social norms that facilitate coordination of human action or behaviour such as trust and personal networks. The key functions of institutions are generating information, giving citizens a voice, responding to feedback and fostering learning, balancing the interests of different groups, avoiding stalemates and conflicts, executing and implementing laws, policies and programmes. Civil society organizations are expected to balance the interests of different groups, promote environmentally sound development strategies and growth process which can contribute to people's well-being on a sustainable basis.

If government constitutes one large piece of the picture, Civil Society constitutes another. Long recognized as providers of relief and promoter of human rights, such organizations are now increasingly viewed as critical contributors to economic growth and civic and social infrastructure essential for a minimum quality of life for the people. Civil society is a great forum where individuals organize to promote development, welfare and capacity building and also assimilate with the Executive, Legislative and the Judiciary urging them to act in their best capacities to ensure good governance.

Parliamentary democracy becomes participative democracy only with civil society's active role. The responsibility of good governance lies with every member of the Indian citizenry. While the people are encouraged and promoted to conduct activities of social welfare and development at all possible levels in their best capacity to facilitate good governance, they are also urged to maintain a proactive watch as well as control over their representatives, who must answer the call for their duties in their best capacities. The civil society here is highlighted to play the role of organizing public action and opinion and channelizing it to people who are enabled to or are responsible to act on it. The multidimensional role of civil society in inspiring masses, building capacity, enabling social and national development, spreading awareness and most importantly exercising proactive vigilance and pressure on the people's representatives be it as the elected representatives or voluntary civil society actors is highly regarded and promoted to make good governance in India a reality.

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Scheduled Tribe Parents Attitude towards Education and Academic Achievement of their Children: A Correlational Study

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ABSTRACT

The present study was conducted to explore the relation between ST parents' attitude towards education and academic achievement of the ST students of class IX of Bengali medium secondary schools affiliated to the West Bengal Board of Secondary Education in Malda District, West Bengal. The researcher developed and standardized a scale Attitude towards Education for Parents (Bengali) to gather required data. He applied the Pearson Product Moment Method to find out the said relation. The study, however, explores positive correlation between ST parents' attitude towards education and academic achievement of the ST students.

Introduction

Multiple deprivations in terms of the hierarchical caste system of Indian society of British colonial period formed the Scheduled community. The societal degradation compelled some of the Indian Hindu castes to become detached from the mainstream of the then society. Untouchability was also a reason to make them unprivileged in their social lives. The communal politics also tuned the problem in several steps taken by the British Raj which causes numerous movements. Practically, the assignment of the separate electorates for various castes of Indian society including the Muslims, Sikhs and many others was the root of the scheduled community. Though, the Poona Pact (September 24, 1932) was a succession against the separate electorates, but it was replaced by the reserved constituencies for the Depressed Classes. The process of 'scheduling' of Indian castes took place in preparation of the elections in 1937. The effort made by Dr. Ambedkar in preparing the schedules of community was framed in 1950 and amended time to time. At present, the Scheduled Tribe population in India is almost less than the half of Scheduled Caste population. In West Bengal, the population of Scheduled Tribes is near about 3.8 millions. Till now they are deprived and unprivileged sections of society in terms of their social, economic and educational background and are separated from the mainstream society. They are backward sections in terms of literacy rate also in comparison to the general communities.

The Central and State Governments arranged various schemes and programmes to uplift the Tribals. Beside these efforts, it is only education, through which they can be uplifted. If the tribal people become educated, they can make a provision to educate their children as well as their next generation. Therefore, the present study was conducted to explore the pattern of attitude of the tribal people towards education and its relation with the academic achievement of their children.

Parental Attitude towards Education

The term 'Attitude' was derived from the Latin word 'attitude' and the Italian 'atto' (in Latin is actus or in English is act). Less than a century ago. It was considered as an abstract mental concept. But, presently, the researchers in the field of education and psychology consider it as a construct. Gall, Borg and Gall (1996) defined attitude as "an individual's viewpoint or disposition towards a particular 'object' (a person, a thing, or an idea)". They consider attitude to an individual's way of seeing and reacting to a social phenomenon, and assert that it varies from person to person. From a psychological point of view, attitude was first defined as a mental state of readiness to respond to something based on experiences and influencing posterior behavior toward a specific object (Allport, 1935). Hence, attitude of an individual towards education is a way of considering the process as well as the product of education and the acceptance or value of education to him/ her.

Influences of families on children, specially, in education, manifests directly through the personality development of children as well as their academic aspirations. The educational practices of parents and their attitude towards education have a greater impact on the child. Numerous literatures are entailed that parental attitude towards education has a positive effect on students' academic achievement even after all other necessary factors. Recent research has shown that parental expectation on their children's achievements has a strong impact on results at school. DeWitt et al. (2013) found that students who reported to have parents with more positive attitudes towards science tended to have higher educational and occupational science aspirations. Using a multi-level analytical approach and PISA data, Sun et al. (2012) sought to identify factors that can influence science achievement. They found parental attitudes towards science education to be a statistically significant factor controlling for other student and school variables. Alam (2010) conducted a study on study attitude and academic achievement at secondary level. It was found that attitude and academic achievement went side by side each other. If the attitude to study was positive, the achievement was higher, which means that the better the attitude, the better the marks and learning. Ercan Akpınar (2009) studied parental attitudes towards science and technology and academic achievement. Tenenbaum and Leaper (2003) also concluded that parental beliefs can significantly influence children's interest and self-efficacy. Hence, Positive attitude towards education is very important to get success and it is the parents who inspire the children to be educated and make all the arrangements to make them educated. Therefore, the parental attitude towards education is the utmost influential factor of the students' academic achievement. The scheduled tribe parents also have to keep positive attitude towards education of their children.

Objectives of the Study

- To explore the pattern of scheduled tribe (ST) parents' attitude towards education between the total sample and sub samples based on the background variables.
- To explore the pattern of relationship between the scheduled tribe (ST) parents' attitude towards education and academic achievement of the students of class IX in terms of their sex.

Null-Hypotheses

⁰H₁: There would be no significant correlation between ST parents' attitude towards education and the academic achievement of the ST students of class IX.

⁰H₂: There would be no significant correlation between ST fathers' attitude towards education and the academic achievement of the ST students of class IX.

⁰H₃: There would be no significant correlation between ST mothers' attitude towards education and the academic achievement of the ST students of class IX.

Method of the Study

In order to achieve the objectives of the present study, survey method of descriptive research was used to measure and assess the ST parents' attitude towards education and also to find out the relation of parental attitude towards education and ST students' academic achievement.

Population and Samples

The students studying at class IX of all the Bengali Medium Secondary Schools affiliated to West Bengal Board of Secondary Education in Malda District were treated as the population of the present study. The total sample of the study was consisted of 250 ST students and their parents (father and mother) from six secondary schools in Malda District, West Bengal.

Variables of the Study

In this study, the ST parents' attitude towards education and academic achievement of the ST students were considered as the research variables and the gender of the parents was treated as the background variable.

Tools used in the Study

Attitude towards Education Scale for Parents (Bengali) developed and standardized by the researcher was applied in this study to collect the required data. The academic achievement data were collected through a teacher made achievement test.

Analysis and Interpretation of the Data

H_1 : There would be no significant correlation between ST parents' attitude towards education and the academic achievement of the students of class IX.

Table 1 Presentation of the correlation of the ST parents' attitude towards education and students' academic achievement.

<i>Correlations</i>		Parental Attitude towards Education	Academic Achievement
Parental Attitude towards Education	Pearson r	1	.397**
	Sig. (2-tailed)		.000
	N	250	250
Academic Achievement (%)	Pearson r	.397**	1
	Sig. (2-tailed)	.000	
	N	250	250

**. Correlation is significant at the 0.001 level (2-tailed).

Table 1 shows a significant correlation ($r = .397$, $p < 0.001$) between ST parents' attitude towards education and academic achievement of the ST students of class IX which indicates that the Null Hypothesis (H_1) will be rejected. Hence, it may be interpreted that the correlation of ST parents' attitude towards education and ST students' academic achievement are positively and statistically significant.

H_2 : There would be no significant correlation between ST fathers' attitude towards education and the academic achievement of the ST students of class IX.

Table 2 Presentation of the correlation of the ST fathers' attitude towards education and ST students' academic achievement.

<i>Correlations</i>		Parental Attitude towards Education	Academic Achievement
Parental Attitude towards Education	Pearson r	1	.376**
	Sig. (2-tailed)		.000
	N	250	250
Academic Achievement (%)	Pearson r	.376**	1
	Sig. (2-tailed)	.000	
	N	250	250

** . Correlation is significant at the 0.001 level (2-tailed).

a. Gender of the Parents = ST Father

Table 2 shows a significant correlation ($r = .376$, $p < 0.001$) between ST fathers' attitude towards education and academic achievement of the ST students of class IX which indicates that the Null Hypothesis (H_0) will be rejected. Hence, it may be interpreted that the correlation of ST fathers' attitude towards education and ST students' academic achievement are positively and statistically significant.

H_3 : There would be no significant correlation between ST mothers' attitude towards education and the academic achievement of the ST students of class IX.

Table 3 Presentation of the correlation of the ST mothers' attitude towards education and ST students' academic achievement.

<i>Correlations</i>		Parental Attitude towards Education	Academic Achievement
Parental Attitude towards Education	Pearson r	1	.418**
	Sig. (2-tailed)		.000
	N	250	250
Academic Achievement (%)	Pearson r	.418**	1
	Sig. (2-tailed)	.000	
	N	250	250

** . Correlation is significant at the 0.001 level (2-tailed).

a. Gender of the Parents = ST Mother

Table 3 shows a significant correlation ($r = .418$, $p < 0.001$) between ST mothers' attitude towards education and academic achievement of the ST students of class IX which indicates that the Null Hypothesis (H_0) will be rejected. Hence, it may be interpreted that the correlation of ST mothers' attitude towards education and ST students' academic achievement are positively and statistically significant.

Discussion

The study explored a positive relation between ST parents' attitude towards education and academic achievement of the ST students and was supported by the studies conducted by DeWitt et al. (2013), Sun et al. (2012), Alam (2010), Ercan Akpinar (2009), Tenenbaum and Leaper (2003). Therefore, it should highly be cared by the government, NGOs and educational enterprises to uplift the attitudinal factors among the ST parents. Special programmes should be arranged to develop a positive attitude towards education among the parents.

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The Purpose of ICT among Higher Secondary Teachers in Relation to Their Self-Image**Mrs. R. Jayanthi****Ph. D.** Research Scholar, Department of Education, Bharathidasan University, Trichy-620024, Tamil Nadu, E-mail: ujayanthi1969@gmail.com**&****Dr. S. K. Panneer Selvam**

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ABSTRACT

The main objective of the study was to find out the Purpose of ICT among higher secondary school teachers in relation to their Self-Image in Namakkal district. The survey method was adopted for the study. The samples of 120 higher secondary school teachers in Namakkal district were selected. From the finding of present study it is found that majority of higher secondary teachers having average level of the Purpose of ICT on analyzing to certain back ground variables. It is found that majority higher secondary teachers having average level of Self-Image on analyzing to certain back ground variables. From the differential analysis it reveals that there is significant difference seen among rural and urban teachers, teachers of different type of management. Other categories have no significant difference. From the correlation analysis, there is no significant correlation exist between the purposes of ICT with regard to certain background variables.

Key Words: Technology, education, learning, changes, progress**Introduction**

Information and Communication Technology (ICT) is a force that has changed many aspects of the way we live. If one was to compare such fields as medicine, tourism, travel, business, law, banking, engineering, and architecture, the impact of ICT across the past two (or) three decades has been enormous. The way these fields operate today is vastly different from the ways they operate in the past. But when one looks at education, there seems to have been an uncanny lack of influence and far less change than other fields have experienced. A number of people have attempted to explore this lack of activity and influence (Soloway and prior; 1996; collies, 2002)

There have been a number of factors impeding the wholesale uptake of ICT in education across all sectors. These have included such factors as a lack of funding to support the purchase of the technology, a lack of training among established teaching practitioners a lack of motivation and need among teachers to adopt ICT as teaching tools (starr,2001) But in recent times, factors have emerged which have strengthened and encouraged moves to adopt ICT_s into classrooms and learning settings. These have included agro wing need to explore efficiencies for flexible delivery provided by ICT_s (OLIVER&SHORT, 1997); the capacity of technology to provide support for customized educational learners (Kennedy &Mc Naught, 1997); and the growing use of the Internet and communication (Oliver&Towers, 1999)

As we move into the 21st century, these factors and many others are bringing strong forces to bear on the adoption of ICT_s in education and contemporary trends suggest we will soon see large scale changes in the way education is planned and delivered as a consequence of the opportunities and affordances of ICT.

Need of the Study

Teachers have always played a crucial role in preparing communities and societies toward exploring new horizons and achieving higher levels of progress and development. Hence effective combination of Educational Technology and teaching skills contribute solutions to the country by developing desirable understanding of attitudes, skills and abilities of the student. The role of teachers is complex to meet the individual needs of the learners. The teachers face innumerable number of challenges in their daily classroom teaching. They are to be equipped with the most relevant research works and progress taking place in the technology of Teaching; this also enhances the quality of teaching.

Objectives

- To find out the level of the purpose of ICT and Self-Image of higher secondary school teachers with reference to certain background variables.
- To find out the significance of difference between male and female higher secondary teachers in the Purpose of ICT and Self-Image with reference to certain back ground variables.
- To find out the significance of correlation between the Purpose of ICT and Self-Image with reference to certain back ground variables.

Hypothesis

- The level of the purpose of ICT and Self-Image among higher secondary school teachers with reference to certain background variables.
- There is no significant difference between male and female higher secondary teachers in the Purpose of ICT and Self-Image with reference to certain back ground variables.
- There is no significant correlation between the Purpose of ICT and Self-Image with reference to certain back ground variables.

Method adopted for the Study: The investigator employed the normative survey method for the present investigation.

Sample: The investigator has used the stratified random sampling technique. The sample for the present study contains 120 samples in Namakkal district.

Tool used in this Study: The purpose of ICT scale developed by Vadivel 2012 and Self image scale developed by Saranya 2014. The computed correlation coefficient (0.98771) reveals that the tool is reliable enough for collection for the Purpose of ICT and the computed correlation coefficient (0.931543) reveals that the tool is reliable enough for data collection for Self – Image.

Statistical Techniques: Arithmetic mean, Standard Deviations, 't' test, 'f' test, Correlation were used to analyze the data.

Data Analysis

Table 1: The level of the purpose of ICT among higher secondary school teachers with reference to certain background variables

Sl. No	Variables	Categories	Total	Low		Average		High	
				N	%	N	%	N	%
1	Purpose of ICT		120	28	23.30	81	67.50	11	09.16
2	Self - Image		120	13	10.80	70	58.30	37	30.80
3	Gender	Male	48	6	12.50	37	77.08	5	10.41
		Female	72	15	20.83	51	70.83	6	08.33
4	Locality	Urban	60	15	25.00	40	66.60	5	08.33
		Rural	60	13	21.60	39	65.00	8	13.30
5	Type of Management	Government	40	12	30.00	8	20.00	20	50.00
		Aided	40	5	15.00	31	77.50	4	10.00
		Private	40	6	12.50	28	70.00	6	15.00
5	Streams	Science	59	8	10.80	46	62.16	5	06.75
		Arts	61	12	26.08	43	93.40	6	13.04
6	Qualification	PG	46	7	11.40	33	54.09	6	09.85
		M.phil	74	17	28.80	52	88.13	5	08.47
7	Years of Experience	0-5	29	7	24.13	21	72.41	1	03.44
		5-10	49	10	22.44	34	69.30	5	10.20

		Above10	42	5	09.52	31	73.80	6	14.28
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From the above table it is inferred that a large number of higher secondary teachers falls under average category of the Purpose of ICT with reference to gender, locality, type of management, streams, qualification and year of experience.

Table 2: Significant difference between male and female higher secondary school teachers in the Purpose of ICT with reference to certain background variables

SL. No	Variables	Categories	N	Mean	S.D	Calculated 't' value	Table Value	Remark
1	Gender	Male	48	116.68	09.600	1.096	1.98	NS
		Female	72	118.63	09.512			
2	Locality	Urban	60	115.58	07.656	2.673		S
		Rural	60	120.13	10.731			
3	Streams	Science	61	116.47	09.944	1.569		NS
		Arts	59	119.19	09.010			
4	Qualification	PG	46	118.36	11.408	0.460		NS
		M.phil	74	117.54	08.274			

[df-118, S-Significant, NS-Not Significant]

Since the calculated value of 't' at 5% level of significance is less than the table value, there is no significant difference between male and female higher secondary school teachers in the Purpose of ICT with reference to gender, stream, qualification.

Table-3: Difference among higher secondary teachers of different types of management with regard to their Purpose of ICT

Variable	Source	df	Mean Squares	Calculated f value	Table f value at 5% level	Remarks
Types of Management	Between groups	2	113.108	1.243	4.79	NS
	Within groups	117	091.012			

It is inferred from the above table that the calculated 'f' value (1.243) is less than the table value (4.79) at 5% level of significance for degrees of freedom (2, 117) the stated null hypothesis is accepted.

Table-4: Difference among higher secondary teachers of different year of experience with regard to their Purpose of ICT

Variable	Source	df	Mean Squares	Calculated f value	Table f value at 5% level	Remarks
Year of experience	Between groups	2	11.62	0.125	4.79	NS
	Within groups	117	92.74			

As the calculated 'f' value (0.125) is less than the table value (4.79) at 5% level of significance for degrees of freedom (2,117) the stated null hypothesis is accepted.

Table-5: Correlation between the Purpose of ICT and Self-Image of Higher Secondary Teachers with reference to certain background variables

Sl.No	Variables	Categories		N	Mean	S.D	df	Calculated “r” value	Table “r” value at 5% level	Remark
1	Purpose of ICT			120	117.80	09.55	118	-0.19113	0.174	NS
2	Self-Image			120	071.50	08.05				
3	Gender	Male	Purpose of ICT	48	116.68	09.60	46	-0.1911	0.213	NS
			Self-Image	48	071.87	08.28				
		Female	Purpose of ICT	72	118.63	09.51	70	-0.1263	0.213	NS
			Self-Image	72	071.25	07.94				
4	Locality	Urban	Purpose of ICT	60	115.58	07.65	58	-0.2280	0.250	NS
			Self-Image	60	071.45	08.30				
		Rural	Purpose of ICT	60	120.73	10.73		-0.1820	0.250	NS
			Self-Image	60	071.55	07.86				
5	Stream	Science	Purpose of ICT	59	118.36	11.40	57	-0.1748	0.250	NS
			Self-Image	59	072.69	07.36				
		Arts	Purpose of ICT	61	117.54	08.20	59	-0.1779	0.250	NS
			Self-Image	61	070.75	08.42				
6	Qualification	PG	Purpose of ICT	46	119.1	09.94	44	-0.1911	0.288	NS
			Self-Image	46	072.08	08.19				
		M.Phil	Purpose of ICT	74	116.4	09.19	72	-0.1392	0.288	NS
			Self-Image	74	070.89	07.93				
7	Type of Management	Govt	Purpose of ICT	40	116	05.93	37	-0.2786	0.304	NS
			Self-Image	40	071.23	07.03				
		Aided	Purpose of ICT	40	118.3	08.43	37	-0.0337	0.304	NS
			Self-Image	40	071.23	07.03				
		Private	Purpose of ICT	40	119.2	12.91	37	-0.1722	0.304	NS
			Self-Image	40	070.4	07.23				
8	Years of Experience	0 – 5	Purpose of ICT	29	117.51	05.19	26	-0.17421	0.367	NS
			Self-Image	29	072.48	06.28				
		5 - 10	Purpose of ICT	49	118.38	09.26	46	-0.17425	0.288	NS
			Self-Image	49	070.51	07.86				
		10 above	Purpose of ICT	42	117.47	12.07	39	-0.17465	0.304	NS
			Self-Image	42	071.97	09.31				

Since the calculated value of “r” at 5% level of significance is less than the table value, there is no significant difference between male and female in the purpose of ICT and self – Image with reference to gender, locality, stream, qualification, type of management, and years of experience.

Interpretations

From the finding of the present study it is found that majority of higher secondary teachers having average level of the Purpose of ICT on analyzing to certain back ground variables. It is found that majority higher secondary teachers having average level of Self – Image on analyzing to certain back ground variables. From the differential analysis it reveals that there is significant difference seen among rural and urban teachers, teachers of different type of management. Other categories have no

significant difference. From the correlation analysis, there is no significant correlation exist between the Purpose of ICT with regard to certain background variables.

Conclusion

In the modern era, Information and Communication Technology (ICT) is becoming part and parcel of the educational system. ICT is a medium of teaching and learning and also an assisting tool for making assignments, collecting data and documentation communicating and conducting research. ICT is also useful for organizing and managing schools. ICT provides enjoyable environment for both teacher and learner. This shift develops a creative and interactive learning environment for both. Therefore it is imperative that teachers should be competent enough to use ICT effectively in the class room situation. Hence, it is important and need of the time for teachers to have practice and learning in ICT during their pre-service experience.

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